DYNAMICS *of* TEACHING

HENRY EDWARD TRALLE

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DYNAMICS OF TEACHING

HENRY EDWARD TRALLE, M.A., TH.D.

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BY

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Religious Educ. Teaching
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Dedicated

TO MY STUDENTS AND ALL OTHERS
WHO WOULD ENTER INTO THE FELLOW-
SHIP AND POWER OF THE GREAT TEACHER

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FOREWORD

"Dynamics of Teaching" was written to be used as a text-book or for reference with classes and for general reading by teachers in all grades, and it aims to be practically helpful as well as philosophically correct.

"Dynamics of Teaching" was written especially for workers in the field of religious education, but it is hoped that it will prove equally helpful to workers in the field of secular education. The author does not believe that any system of instruction in itself, either religious or secular, can change life, or that knowledge alone can develop character, or that any one human being can "save" another, but he does believe that it is in the divine plan to transform individual and social life by means of the dynamic teaching of those who have entered into teaching fellowship with the Great Teacher and who are possessed therefore of character and faith and skill.

"Dynamics of Teaching" assumes that teaching is the greatest of all the arts, and that teaching skill is developed, just as are other skills, through study and practice, and it seeks therefore to develop a teaching artistry that will make teaching a delight to the teacher and an inspiration to the taught.

"Dynamics of Teaching" was written in the conviction that dynamic teaching is the most fundamental of human activities, and that the dynamic teacher is the most important member of human society. There are various reasons why the popular estimate of teaching never has been commensurate with its true importance.

One of these reasons lies in the *relations of the teacher to the taught.* Teaching implies a measure of disapproval of the taught, and nobody likes to be disapproved. The implication of disapproval involved in teaching is unconsciously resented by the student, and causes him to undervalue the teacher.

Another reason why teaching is not appreciated lies in the *nature of the teaching act.* Dynamic teaching on the part of the teacher involves personal thinking on the part of the student, and not a mere iteration of what he already believes or a parrot-like repetition of accepted formulæ. Such thinking involves effort, and nobody likes those who compel him to put forth effort.

A third reason why teaching is not adequately appreciated lies in the *nature of the learning process,* which takes place in part underneath the surface of consciousness, and the student gives himself the major credit for his learning, sincerely believing that he is giving credit where credit is due.

A fourth reason why teaching suffers in comparison with other human activities lies in the *condition of human society.* An individual must be educated in order to appreciate education. The great masses of the people are not educated, and

cannot properly evaluate the intangible, immeasurable, spiritual dynamic that we call teaching.

These and other reasons account for the general lack of appreciation of teaching, but this lack of appreciation only serves to emphasize the value and need of teaching, in the thinking of the true teacher, and it constitutes also an asset in his work, for the reason that the very unobtrusiveness of teaching disarms suspicion and discounts opposition.

CONTENTS

CHAPTER		PAGE
I	Teaching Unit Dynamic	13
II	Teaching Function Dynamic . . .	36
III	Teaching Materials Dynamic . . .	54
IV	Teaching Plan Dynamic	76
V	Teaching Story Dynamic	99
VI	Teaching Approach Dynamic . . .	115
VII	Teaching Precedence Dynamic . .	131
VIII	Teaching Animation Dynamic . . .	144
IX	Teaching Equipment Dynamic . .	163
X	Teaching Preparation Dynamic . .	177

DYNAMICS OF TEACHING

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Chapter I

TEACHING UNIT DYNAMIC

The teaching unit is a single dynamic, basic, spiritual truth, or principle, or generalization, embedded in lesson materials that is interesting to the student, that assists him in meeting some life situation, and that develops in him attitudes and ideals as factors in life-controls.

1. Develops Life-controls

The teaching unit develops in the student some attitude or ideal that will become an element of control in his activities.

(1) attitudes

An attitude is any fixed way of thinking about anything, involving an emotional set of approval or disapproval.

A university professor and his little son were walking together, one day, when some boys in front of them reached over into a yard and began to pick flowers and to tear them to pieces, and the professor's son said, "We don't do that way, do we, Daddy?"

That boy's attitude, or fixed way of thinking about other people's possessions, was such that it did not occur to him that he could destroy the flowers in other people's yards. There was no question in his mind regarding what he ought to do under the circumstances. There was no need for any debate or hesitation. His training had been such as to develop in him a fixed way of thinking about the property rights of others that had become an element of control in his activities, determining his behavior under certain circumstances.

It is a function of religious education to develop desirable attitudes in students toward Christ, and the Bible, and the church, and the preacher, and the teacher, and parents, and innovations, and the views of others, and his own work, and the meeting of difficulties, and the facing of dangers, and the various virtues, such as honesty and industry and truthfulness and unselfishness and courage and optimism and open-mindedness and self-reliance and self-confidence and humility and tolerance and kindness and forbearance.

(2) IDEALS

An ideal is any individual's mental picture of any desirable attainment or achievement.

Ideals range all the way from a pattern or method of procedure in the doing of anything to those angels of light that lure and encourage and inspire in life's darkest and most difficult moments.

The aim of a large proportion of the teaching units in religious education will be the develop-

ment of Christian ideals of life and conduct, for these ideals become life-controls, determining character, shaping the various mental and physical activities that constitute human behavior, effecting decisions, motivating tasks, vitalizing drills for skills, and directing habit formation processes. "Men strive to secure satisfaction," says W. W. Charters, "through activities under the domination of ideals."

In the development of each single ideal, there will be required a great number and variety of teaching units. Reverence, for instance, cannot be taught in one lesson. It is too big, too inclusive. There are numerous lessons within the realm of reverence that need to be taught to the student in the different stages of his development—ideals of reverence in many different relations and circumstances—and, for the adequate teaching of each of these, there will be required many teaching units, enforced by many and various methods.

A primary teacher said, "I told the story of the flood to my children, last Sunday, and taught them obedience," but she was greatly mistaken in thinking that she had done anything as big as that. The most she possibly could have done with that one lesson was to teach a single phase of some one particular ideal of one definite type of obedience, namely, obedience toward God.

So also in teaching ideals of honesty, truthfulness, unselfishness, love, faith, courage, tolerance, kindness, self-confidence, humility, optimism, etc., it will be necessary for the teacher to guard against undertaking too much in a single lesson,

and to focus each teaching unit definitely upon only one of the many elements of any particular ideal of life and conduct.

2. Dynamic Truth

The teaching unit is a dynamic truth contained in the lesson materials.

The teacher does not undertake to teach a chapter, a paragraph, a portion of history, a piece of literature, or a series of facts, but instead discerns in his teaching materials, or "lesson," the actual lesson, which is a dynamic content, and it is this content—this lesson within the lesson—that he undertakes to teach.

I have before me a Sunday-school quarterly, prepared especially for men's classes. Here is a lesson with the title, "Stephen the Martyr," and there are expositional comments couched in stereotyped phraseology and presented in the form of didactic paragraphs, under such captions as the following: The Christian church was prospering; Stephen was made the first target; the record of Stephen's ministry is very brief; the Jews were badly divided; Stephen made a great address; his appeal drove them into a fury of hatred; the heavens opened with the blessings needed for the hour.

All true enough, but where is there here any basic, dynamic truth that will minister to life today?

This is one of the great passages of the New Testament, and it is possible to teach a lesson in vital Christianity, with the aim of developing in

the student an ideal of Christian conduct, by presenting to him one solution of the problem, "How to meet opposition in Christian work."

The teaching unit in this case would be *a Christian should be loyal to conviction in the face of opposition.* The teaching plan would involve an interesting analysis of Stephen's speech, to show that he was answering definitely in a masterly defense the charges made against him, and an emphasis upon Stephen's splendid heroism.

3. Spiritual Truth

The teaching unit is the spiritual truth which the teacher undertakes to make effective in life.

This spiritual truth is the gold in the rock of theology, or doctrine, or philosophy, or belief, or abstraction, or fact, and it is the teaching artist who must dig it out and refine it and mold it into beautiful forms of life.

A teacher of a class of men was asked how he had handled the lesson the previous Sunday, the teaching materials being the Transfiguration scene, and he said, "Well, we had just gotten started when a member of the class asked, 'Where had Moses and Elijah been during all those years after they lived on earth and before they appeared on the Mount of Transfiguration?' " "And where," I asked, "did the class locate them?" "About half of the members of the class located them in one place," he said, "and the other half in other places." "About how long," I asked, "did it take to get them located?" "Oh," he said, "about fifteen minutes."

"And then," I asked, "what took place in the class?" "Well," he replied, "a question was raised as to the identity of Elijah, some contending that this Elijah really was John the Baptist." "And," I asked, "how did they settle that question?" "About half the members of the class decided that he was Elijah," he said, "and the others concluded that he was John the Baptist." "How long," I inquired, "did it take to settle that question?" "About twenty minutes," he said. "And then," I asked, "what was discussed?" "Nothing," he answered, "the time was up."

Think of it! Here was a class of business and professional men wasting the precious teaching period, all too short at best, in discussing two abstract, theoretical questions that could not be settled conclusively by anybody, and which, if they were settled, would not in any way affect life and conduct.

Another teacher, in another school, on the same Sunday, teaching the same lesson, spent the teaching period discussing the geography and the topography and the theology involved, and did not stumble upon any sort of spiritual truth. He had no teaching unit.

A third teacher, in a third Sunday-school, in handling the same lesson, made use of the "verse-by-verse" method of teaching. He considered the passage verse at a time, first reading it himself, or having a member of the class read it, and then discussing, in a superficial, mechanical fashion, the various possible meanings and implications. Of course, he did not really teach.

A fourth teacher, on the same Sunday, having

the same lesson materials, first told to his class of young men the story of the Transfiguration, with animation and impersonation, indicating on the map the probable location of the scene, and thus assisting them to visualize the whole transaction.

Then he talked to them about "Life's Mountaintops," and showed, through personal experience, story, anecdote, illustration, and class discussion, how all our exalted experiences are designed to make us more useful at the valley tasks of human life, whether these experiences come to us in conversion, in service itself, in expressions of appreciation from those whom we have helped, in training for more effective service, in the reading of worth-while books, in seasons of worship, or in courtship and family relationships.

He was teaching a lesson in practical religion, with the aim of developing in the students a desirable Christian attitude, and his teaching unit was *the emotional crises of life should result in better service to others.* This teacher did some real teaching.

4. Basic Truth

The teaching unit is the specific basic truth that gives significance to the facts of the lesson.

Facts are important only as they can be related to life. A fact is a cold, dead, lusterless thing until it is illumined and vivified and electrified by a teaching unit dynamic, under the control of a skillful teacher, and made to minister to life.

No teacher of history who is worthy to wear the proud purple of pedagogy is content to deal

with the mere facts of history or the mere philosophy of history, whether ancient, medieval or modern.

The teacher of history is concerned chiefly with the dynamic, spiritual values of the history, and he seeks to relate the facts and the philosophy of history to the lives of his students in such a way that these students themselves will be enabled to make history.

Even biblical history is cold and lifeless and powerless when taught *merely* as history. Why indeed should anybody know biblical history simply that he may know it as history? And why should any teacher waste his time as a mere drill-master in the arena of historical fact?

I once lectured to a college class on the eleven periods of Hebrew history, covering in an hour the whole sweep of the history of nearly two thousand years, and the members of the class seemed interested and inspired, but I did not deal merely with names and dates.

My theme was "The Dreamers of Israel," and I undertook to show that it was their dreamers, their mystics, their religionists, their prophetic teachers, that made the Hebrews the mightiest of the ancient peoples.

I was undertaking to teach a lesson in religious education, with the aim of developing in the students a desirable attitude. My teaching unit was *the promotion of vital religious education among a people is the most important human activity.* At the same time, incidentally, this introductory lecture laid the basis for and motivated the whole course in Hebrew history.

But note that this first lesson was not a mere introduction to something that was to follow. It was something in itself, and, if the members of the class had not returned, their being present the one time would, I think, have been worth while.

For my part, I should not undertake to teach the facts of Abraham's call and migration, for instance, as a mere basis for spiritual teaching later, as I heard a teacher say he was doing.

Why not unify these facts and make them dynamic with spiritual values? Why not teach a lesson in Christian initiative, with the aim of developing in the students a desirable attitude toward religious pioneers? The teaching unit then would be *appreciation of religious pioneers is a first step in Christian initiative.*

Or why not teach a lesson in Christian progress, with the aim of developing in the student a right attitude toward these pioneers, with the teaching unit, *yielding to the spirit of venturesomeness within is the key to success in religious experimentation?*

Or, why not teach a lesson in spirituality, with the aim of developing in the student a right attitude toward Christian idealism, with the teaching unit, *the cultivation of idealism is a means to Christian realization?*

Nor should I teach geography of any kind merely as geography, and least of all biblical geography.

In teaching the geography of Palestine, it is necessary to show how the location and size and character of this minute country entered vitally into the making of the Hebrews, and to cause the

student to see the footsteps of God on its every hilltop and in its every valley.

Every location in this little land, every town and every river, every mountain and every plain, must be made to glow with providential meaning. As a matter of fact, the land in itself is too small and too poor to be of any great importance, and it becomes the Holy Land in reality to the student only when it is shot through with the spiritual dynamics of teaching units.

5. Single Truth

There may be several teaching units embedded in the lesson materials, but only one should be used in any one teaching period.

Here is another lesson for men in a Sunday-school quarterly. The general theme: "Mary and Martha." Men's class topic: "Home Problems Illustrated by Mary and Martha." Here again are conventional expositions under such captions as the following: The welcome was genuine from both sisters; there were other good homes in Christ's day; housekeepers can sympathize with Martha; and so on, and so on.

Let us see if we can suggest more vital approaches to this lesson material.

Teach a lesson in *spirituality* as opposed to materialism, with the aim of leading the student to develop in himself a desirable ideal, by presenting to him one solution of the problem, "How to make life more worth while," and the teaching unit would be *the living of a life is more important than food.*

The teaching plan might involve the dramatic telling of the lesson story and an interesting outline presentation of some ways in which the spiritual qualities of personality may be developed, through church attendance, worship, wholesome reading, or association with worth-while people. All these means of spiritual development, and others, would be named by the members of the class themselves, under the tactful direction of the teacher.

Or teach a lesson in *hospitality,* with the aim of developing in the student right ideals of hospitality, by presenting to him one solution of the problem, "How properly to express friendship toward others." The teaching unit here would be *true hospitality lies more in the entertainer than in the entertainment.*

The plan to make this teaching unit effective in the life might involve emphasis on thoughtfulness, cheerfulness, tact, understanding, consideration, attitude, and the other elements that enter into the spirit of hospitality.

Or teach a lesson in *tranquillity,* with the aim of developing in the student a desirable attitude, by presenting to him one solution of the problem, "How to avoid being provoked by the trifles of life." In this case the teaching unit would be *fussiness makes self and others unhappy.*

The teaching plan would involve adequate means of making this truth vivid and convincing and persuasive and effective. These three teaching units, or lessons within the lesson, and others, are embedded in this one portion of teaching material, but the teacher would undertake to use only

one of them in a given teaching period. Indeed, sometimes a single teaching unit will run through several teaching periods.

6. Essentially Interesting

The teaching unit is in itself interesting to the student.

It needs only to be skillfully presented in order to gain attention and to become effective in the life. It does not need to be made artificially interesting, because it makes connection with some innate or acquired interest, and becomes a factor in the meeting of some actual life situation.

The Culture-Epochs theory is now generally discredited. It was based on the assumption that each individual in his embryological development recapitulates the physical history of the race, and the further assumption, by child psychology, that post-natal child life must be divided into certain stages which "recapitulate the racial life of man in his ascent from barbarism to civilization. Consequently it was held that the best subject matter for a child in any stage of his development was the culture of the corresponding historical racial stage."

There are certain interests that are due to instincts, the racial impulses common to all pupils of about the same age and development; and there are other interests that are acquired from the environment, from formal and informal teaching in the home and school and community, from a variety of influences within and without, and

these vary greatly in different individuals, according to location and experience.

Interests of the latter type may be regarded as interests of adjustment. The child is under the necessity of progressively adjusting himself to an ever-changing environment in his enlarging world. This adjustment impels thinking, involves activity, and anything that assists him in this activity, anything that aids him in self-realization, is interesting. "Genuine interest, in short," says John Dewey, "simply means that a person has identified himself with, or has found himself in, a certain course of action."

In the grading of lesson materials, the age of students should be reckoned (1) chronologically, by years, (2) physiologically, by size, (3) psychologically, by intelligence, and (4) educationally, by training.

Most of life's activities may be said to cluster around seven chief groups of interests, each group of interests centering in one of the following: (1) Food; (2) Dress; (3) Play; (4) Work; (5) Society; (6) Sex; (7) God.

The ideals that should control in the conduct of these seven general groups of activities, and which may be developed through them, may be divided into one hundred groups, and designated as follows: Accuracy, alertness, ambition, animation, appreciation, attention, brotherliness, carefulness, chastity, cheerfulness, church-membership, cleanliness, conciliation, conscientiousness, contentment, contrition, conventionality, cooperation, cordiality, courage, courtesy, culture, diligence, discrimination, efficiency, effort, en-

ergy, enterprise, enthusiasm, facility, fairness, faith, faithfulness, fearlessness, forbearance, forgiveness, friendliness, friendship, generosity, gentleness, good-will, gratitude, helpfulness, honesty, honor, hopefulness, hospitality, humility, humor, idealism, individuality, industry, initiative, integrity, intelligence, inventiveness, kindness, love, loyalty, manners, mercifulness, modesty, neatness, obedience, optimism, orderliness, open-mindedness, patience, patriotism, perseverance, persuasiveness, poise, politeness, prayer, promptness, reliability, remembering, reserve, resignation, responsibility, reverence, self-confidence, self-control, self-respect, service, sincerity, spirituality, sportsmanship, sympathy, tact, taste, thrift, thoroughness, thoughtfulness, tolerance, trustfulness, trustworthiness, truthfulness, unselfishness, and venturesomeness.

It is the task of religious education to supplement and enforce all other education by making religious values real, attractive, and effective in developing these one hundred groups of desirable ideals in the conduct of these seven groups of activities, and any other desirable ideals, on the basis of the students' interests in these activities.

The following brief outline is offered as being merely suggestive:

(1) *Food.* From the very beginning, the child should be trained to think of food-time as happy time; and, in connection with eating, there should be developed progressively in him ideals of appreciation, attention, carefulness, cheerfulness, cleanliness, contentment, conventionality, courtesy, discrimination, faith, friendliness, good-will,

gratitude, hospitality, humor, love, manners, modesty, neatness, obedience, optimism, orderliness, patience, politeness, prayer, promptness, self-control, trustfulness, and unselfishness. The child should be taught to recognize God as the source of the "daily bread," and to express to Him appropriate, sincere thanks.

(2) *Dress.* A human being spends probably an average of an hour a day on activities that have to do with dress, nearly half as much time as he spends in eating, and there should be developed in the child right attitudes toward dress and the personal care of his body. In connection with dress activities, there should be developed progressively in the child ideals of appreciation, carefulness, cheerfulness, cleanliness, conscientiousness, contentment, conventionality, coöperation, courtesy, discrimination, effort, faith, forbearance, friendliness, generosity, good-will, gratitude, helpfulness, honesty, hospitality, humility, humor, industry, initiative, intelligence, inventiveness, love, manners, modesty, neatness, obedience, optimism, orderliness, open-mindedness, poise, promptness, remembering, reserve, resignation, responsibility, self-confidence, self-control, self-respect, sincerity, spirituality, sympathy, tact, taste, thrift, tolerance, and unselfishness. The child should be taught to recognize that God has provided a great abundance and variety of dress materials for human beings, in order that they may be clothed comfortably and may be made attractive to one another.

(3) *Play.* A human being ought to spend an average of an hour a day, during his whole life-

time, in various play activities. Children should be taught to think of play as something that is right and desirable and important and necessary, and the attitude thus developed should persist through life. In connection with play activities, there should be developed progressively in the child ideals of accuracy, alertness, ambition, animation, appreciation, attention, carefulness, cheerfulness, conciliation, conscientiousness, contentment, contrition, coöperation, cordiality, courage, courtesy, diligence, discrimination, efficiency, effort, energy, enterprise, enthusiasm, facility, fairness, faith, faithfulness, fearlessness, forgiveness, friendliness, friendship, generosity, good-will, gratitude, helpfulness, honesty, honor, humor, individuality, initiative, intelligence, interest, inventiveness, loyalty, modesty, obedience, optimism, orderliness, open-mindedness, patience, perseverance, persuasiveness, promptness, reliability, remembering, responsibility, self-confidence, self-control, service, sportsmanship, thoroughness, trustworthiness, truthfulness, unselfishness, and venturesomeness. The child should be taught to think of God with gratitude for giving to us the pleasure and the health and the training that come through play.

(4) *Work.* Play activities and work activities are essentially the same, the differences consisting chiefly in the controlling attitudes and purposes. Children should be taught to think of work as being essential in every successful, happy life, and to make play of their work, as far as that is practicable. In connection with work activities, there should be developed progressively the same vari-

ous desirable ideals that ought to characterize play activities, and some additional ideals, such as ideals of brotherliness, culture, forbearance, hopefulness, idealism, industry, integrity, sincerity, and thrift.

(5) *Society.* As the child develops, he should be trained progressively to think of himself as a member of society, and to engage in various community, state, national, and international activities, all controlled by the various ideals developed in connection with play and work activities, and some additional ideals, such as ideals of church-membership, hospitality, kindness, mercifulness, patriotism, poise, politeness, spirituality, sympathy, tact, and tolerance.

(6) *Sex.* When the child enters the period of adolescence, there is developed in him a group of interests centering in the sex impulses; and, in connection with his relations to the members of the opposite sex, there should be developed in him ideals particularly of ambition, appreciation, chastity, cleanliness, conciliation, conventionality, courtesy, culture, discrimination, efficiency, faith, faithfulness, generosity, gentleness, good-will, helpfulness, honesty, humility, idealism, industry, initiative, integrity, intelligence, love, loyalty, manners, modesty, neatness, reserve, responsibility, reverence, self-control, self-respect, taste, thoughtfulness, and unselfishness.

(7) *God.* Very early in the life of the child, there should begin a training that will develop progressively in him an attitude toward God that will become a control-factor in all his activities and ideals.

7. Problem Solving

The teaching unit assists the student in the solving of problems that grow out of actual life situations.

These life situations grow principally out of his "growing social contacts," as George Albert Coe says. His problems grow out of his relations to the other beings in a world which to him continuously becomes larger and more complex and difficult.

The child's problems, when he is about two and three years of age, grow out of his relations to everything in his little world, to food and parents and brothers and sisters and toys and pets, and everything else to which he must react.

Some of his problems are: How to get something to eat; how to convey food to the mouth in a way to please parents; how to get from one place to another; how to gain approval of elders; how to make wants known; how to find out about things; how to understand adults; how to find something with which to play; how to get rid of pain; how to manage pets.

When the child is about four and five years of age, he continues to face these and similar problems, and also additional ones. His little world is growing. Other children from other families have entered it.

Some of his additional problems now are: How to play with other children and to get them to play his way; what to do when compelled to give up to others; how to get to play with the toys of other children; how to get away from things that

frighten him; how to have his way with his elders; how to get to places.

When the child is about six, seven and eight years of age, he has entered a new wonderful world filled with teachers and pupils, and his problems are increasing. Some of his new problems are: How to be "good" in school; how to win the favor of teachers; how to escape unpleasant tasks; what to do for relief when required to stay still too long; how to obey the many "silly" rules imposed upon him; how to have the most fun playing with other children; how to get to do what other children do; how to keep clothes clean; how to work happily with a group of children.

When the child is about nine, ten and eleven years of age, his problems are increasing rapidly, and some of his added problems are: How to find the answers to many new life riddles; how to do things better than other children do them; how to avoid doing the things he does not want to do; how to get to do the things he wants to do; how to get to spend more time away from home; how to keep parents from "interfering" with his pleasures; how to endure the "blunders" of teachers; how to understand the adultisms of big people around him; how to get more time for active play.

When the child is about twelve, thirteen and fourteen years of age, there is a complexity of new problems, some of which are: How daily to get acquainted with the new self; how to become independent of grown-ups; how to get others to understand him; how to avoid the embarrassing

comments of elders; how to keep away from members of the opposite sex of his own age; how to get to be the leader of his group; how to excel in games; how to help his team to win; how to get to do less work.

In the fifteenth, sixteenth and seventeenth years, the enlarging world brings its new problems, such as: How to "pass" in school without working hard; how to get to spend more time with members of the opposite sex; how to find out why he is in the world; how to have more fun; how to advance the interests of his class, his club, his team, his school, his business.

In the years from eighteen to twenty-three, there are likely to arise such new problems as: How to continue to believe the Bible; how to get married, or how to stay married; how to make a living; how to spend leisure time; how to get along in the world; how to live a clean life when some others do not; how to learn more rapidly; how to meet difficulties; how to explain the inconsistencies of life.

After twenty-four years, every year brings its new problems, such as: How to make more money; how to win over competitors; how to afford the things that are wanted; how to find new pleasures; how to regain lost health; how to enhance his reputation; how to bear up under sorrows; how to win others to his views; how to deal wisely with his children; how to reconcile religion and science; how to know how much of the newspapers to believe; to what extent to be influenced by others; how to overcome fears; how to improve in morale.

DISCUSSION

1. Select at least five lessons, and write a statement of your own teaching unit for each lesson. Try out the teaching unit suggestion in actual teaching, if you have not already done so, and you will find that it has God's dynamite in it. For examples of lessons in religious education constructed in accordance with the ideals presented in this chapter, see "The Bible and the Child," second year primary church vacation school text, thirty lessons, edited by Tralle, 1922; and "Gifts from Our Heavenly Father," second year beginners church vacation school text, thirty lessons, edited by Tralle, 1922. Publishers of both texts, The Judson Press, 1701 Chestnut Street, Philadelphia, Pennsylvania.

2. One of my students said: "This teaching unit idea is new to me. Why is it that we have not found it in the books of pedagogy?" Answer: "Everything that is worth getting into these books must get there for the first time, and it must come out of clear thinking and intelligent experimentation. I have been trying out the idea for twenty years, personally and through my students, in all the grades, and I am convinced that it will work throughout the whole realm of religious education. I am persuaded also that its value in the public school can be demonstrated, but my experience there is less extensive."

3. It requires some initiative and determination on the part of the teacher to utilize this teaching unit idea, for two chief reasons. In the first place,

many of our graded lessons are not properly graded, as is now quite generally recognized, and therefore they do not yield true teaching units. In the second place, many of the lesson "helps" are conspicuous for their failure to give the church school teachers any assistance in finding and making effective the teaching units that *are* embedded in the teaching materials. The lesson "aim" of the lesson writers, in many cases, is not the true teaching unit at all.

4. Evaluate the following extract from "A History of Religious Education in Recent Times," by Arlo Ayres Brown: "The hardest problem for the teacher is to find material which presents the truth as he wishes to have it presented in the light of his most recent investigations. In practice he will take the best books he can find and supplement these with the latest material that he has discovered." Dr. Brown adds that we may expect that our church school curriculum will be changed from time to time, and that, "when it ceases to change we can be sure of stagnation and not progress."

5. Evaluate the following statement from "Curriculum Construction," by W. W. Charters: "Indeed it must be said that a change in the curriculum runs on the average ten years behind the advocating of a change in the aim of education. And for the curriculum change to become large enough to be noticed, a much longer period of incubation is necessary."

6. Evaluate the following statement from "The Technique of Teaching," by Sheldon Emmor Davis: "In the last analysis, all school-room ac-

tivities have one of the following purposes: (1) Instruction in which knowledge and judgment are prominent; (2) Instruction consisting largely of drill for permanent retention, habit formation, or skill; (3) Development of ideals and attitudes."

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Chapter II

TEACHING FUNCTION DYNAMIC

Religious education is the making of religious values real, attractive, and effective in life, through the skillful use of teaching units.

This definition may be evaluated in connection with the ten principal objectives of education in general as these may be traced in the history of education.

1. Culture

The ultimate aim of education is culture, that is, *capacity for intellectual and esthetic enjoyment of life.*

This was the core of the characteristic ideal of Greece, and later, naturally, during the time of the Renaissance, giving rise by and by to the "liberal education" ideal.

Out of this conception of education grew the "cultural subjects" idea, namely, that Greek, Latin, philosophy, and mathematics were possessed of peculiar, inherent cultural values. Those who studied these subjects became educated, that is, cultured, and those who did not study them were not cultured.

This baseless assumption still persists, strange to say, in some of our educational institutions,

but the leading educators of today do not believe that there is any inherent cultural value in any subject, and that one subject is in itself just as cultural as another if it be properly taught and studied.

A prominent educator, in an educational conference, a few years ago, said, "When I was a student in my university, I could have remained there one year longer, after graduation, and could have taken everything the university offered, for the curriculum contained only Latin, Greek, mathematics, philosophy and a few other 'cultural subjects,' but I now find, on examining a catalogue, that subject after subject has been added to the curriculum, and that the studying of every subject now offered in the same institution, by my daughter, who is just ready to enter, would take two hundred forty years out of her sweet young life."

Culture still has an important place in our educational thinking, but not the first place. It is of very great importance that human beings, all of them, and not merely a favored few, should be so educated that they will be able to enjoy life to the fullest, and particularly to appreciate the finer things of life.

And it is more and more recognized that culture can come through education only when it is an education that enriches the whole life, and that therefore increasing importance must be assigned to *the making of religious values real, attractive, and effective in life, through the skillful use of teaching units.*

2. Efficiency

The ultimate aim of education is efficiency, that is, *the ability to do things quickly and well.*

This was the ideal of Rome, and out of it has grown our modern practical and technical education, and our system of universal education, with our manual methods and our efficiency experts.

Efficiency still has an important place in our educational thinking. In the church school, we seek to develop, through motivated, interesting drills, a variety of desirable skills in connection with singing, speaking, praying, reading, finding passages in the Bible, etc. And generally, in education, we give a prominent place to efficiency, but not the first place. We place the emphasis upon *efficiency in living,* or "purposive living," and particularly upon living efficiently in coöperation with others, that is "social efficiency."

Efficiency even in the narrower sense, vocational efficiency, is at its best when it is a by-product of purposive, useful, social living.

A large publishing company is paying a young college graduate and athlete seventy-five dollars a week to spend half his working hours training their two hundred newsboys in morals and religion, in one of our cities, as an experiment in commercial efficiency.

Very great importance must be attached to the widening of the range of elective subjects in our schools, with a view to increasing vocational efficiency, and to the development of our technical and professional schools, but still greater importance must be assigned to those forces that

develop efficiency in living, securing the conduct of life's activities under the dominance of the highest ideals, and therefore to *the making of religious values real, attractive, and effective in life, through the skillful use of teaching units.*

3. Discipline

The ultimate aim of education is discipline, that is, *the training of the soul in preparation for the future.*

This was the medieval conception. First it was the soul, and then the faculties, and later the mind that was being disciplined.

"This life is but a preparation for eternity." John Locke, in the latter part of the seventeenth century, revived this disciplinary ideal. "It is the process of learning rather than the thing learned that is the important and determining thing in education." Out of the disciplinary view of education has grown the idea, now generally discredited, that the harder we make learning for the student, the greater will be the benefit to him.

Discipline still has an important place in our educational thinking, but not the first place. We think of discipline as merely one of the by-products of education, and we do not aim at it directly.

We think of the future as the child of the present, and we are confident that the future will be right if the present is right. Actual purposive, useful living now is the best preparation for the future.

A school, therefore, that is a mere place of preparation is not a school at all, and no real

preparation for life can come out of it, because it is not life. It is a counterfeit.

According to the discipline theory, children are "looked upon as candidates, they are placed on the waiting list. The conception is only carried a little farther," as Dewey says, "when the life of adults is considered as not having meaning on its own account, but as a preparatory probation for 'another life.'" He says further that "children proverbially live in the present. If education is growth, it must progressively realize present possibilities, and thus make individuals better fitted to cope with later requirements. Growing is not something which is completed in odd moments; it is a continuous leading into the future."

A real school is a place where teachers and pupils are together facing actual present life situations, living together in mutually helpful adjustment, and properly relating themselves to the rest of the world.

Professor E. B. Starbuck is quoted by a magazine writer as saying that our schools of today should effect in their students the following: "(1) Preparation for health and happiness; (2) Preparation for the use of leisure time; (3) Preparation for life in the group; (4) Preparation for civic relations; (5) Preparation for industrial and economic relations; (6) Preparation for a vocation; (7) Preparation for parenthood and family life; (8) Preparation for creative activity; (9) Preparation for respect and reverence."

This is a most significant statement, if we understand that "preparation" here means preparation

through the actual meeting of present life situations and coöperative, purposive, useful living now.

In this stupendous task that confronts educators today, we must assign the stellar rôle to *the making of religious values real, attractive, and effective in life, through the skillful use of teaching units.*

4. Knowledge

The ultimate aim of education is knowledge, that is, *the acquisition of a maximum of useful information.*

This in substance was the conception of Bacon, whose emphasis on the importance of a knowledge of nature resulted in the development of the physical sciences in the schools. Comenius emphasized the importance of a knowledge of God. Others emphasized the importance of a knowledge of art.

Knowledge still has an important place in our educational thinking, but not the first place. We must rejoice in the development of the physical sciences as educational material, but this material has educational value only as it is made to minister to life and conduct.

We might know all the facts of the physical sciences, and of the other sciences, and be as "sounding brass, or a tinkling cymbal." It is possible indeed for a man to be encyclopedic in knowledge and microscopic in life, and therefore to remain uneducated. Teaching is far more than

"causing to know." It is causing to know, to think, to become, and to do.

Says Harry Lloyd Miller, in "Directing Study": "The correct answer in a thinking process is of minor importance. In fact, an incorrect answer is not to be regarded as educational tragedy in a building, creative process. The penchant for 'correct' answers is laid to trick training. Trick pupils are not being educated in any true sense. We have perhaps enough *knowledge* about some things, but altogether too meager *acquaintance* with vital matters of life and culture. Out of a guided self-expression, out of a creative self-activity, coöperations are secured."

The black plague of pedagogy is *knowledge-contentitis.* A university president, in an address to university summer school students, said, "I have carefully examined the examination questions presented to applicants for positions in the schools of ten of our largest cities, and I find that more than ninety-four per cent of these questions deal with knowledge-content, and less than six per cent with *skillistics.* These proportions ought to be reversed, and applicants for positions in our public schools should be examined chiefly on their skill in teaching. We may trust the schools in which they have been trained to see to it that they know enough to teach in our schools, but we may well doubt that they have skill in the handling of teaching materials in such a way as to develop life and character and efficiency. We need therefore to develop a technique for testing teaching skill, and, what is more important, to learn how to develop that skill in teachers, so that

pedagogy will cease to mean simply more knowledge-content."

And the teaching skill that is of the highest value is that which will result in *the making of religious values real, attractive, and effective in life, through the skillful use of teaching units.*

5. Development

The ultimate aim of education is development, that is, *the realization of the capacities inherent in human nature.*

In connection with this conception, we think of a French educational leader, a Swiss educational leader, and a German educational leader; namely, Rousseau, Pestalozzi and Froebel.

These thinkers developed a very important conception that has profoundly influenced modern education. It involves an emphasis on instincts, on native endowments, on racial inheritance, on innate tendencies.

This is the idea that has given birth to child psychology, and has given rise to persistent efforts on the part of educators, more or less successful, to ascertain just what are the native endowments of a child and how these instinctive impulses may be utilized in education. Out of it also have grown "intelligence tests," about which we are hearing so much these days. Intelligence tests have a certain value, provided too much is not claimed for them. They are valuable as one method of examination in classifying students, but when it is claimed for them that they reveal to us a native standard of intelligence that cannot

be changed by environment and education, they are not to be trusted.

What is native has been too much covered up with what is acquired before the intelligence test can get in its work for it to be able to say, "Here I find a fixed standard of intelligence."

Moreover, if we could trust this declaration of discovery, it would have only an incidental value, for the reason that is recognized by the leaders in educational thought, namely, that intelligence is only one element of personality and knowledge is only secondary in education.

The educator does well, of course, to take account of native endowments, when he is sure that he has found them, but he must not be overawed by them, or discouraged, or proscribed, but must seek a development that takes account of all the elements in environment and in educational skill.

And here again we must award the prize to the teacher that can best effect *the making of religious values real, attractive, and effective in life, through the skillful use of teaching units.*

6. Character

The ultimate aim of education is character, that is, *the disposition of feeling and will.*

Here we think of Kant, who said that the "only absolutely good thing in the world is a good will." We think also of Herbart and Fichte and Hegel and Schopenhauer.

This character conception grew out of a protest against the over-emphasis on the intellect in education. Even today it must be objected that

much of education, both in the public school and in the church school, is too exclusively intellectual.

It is not too intellectual. No education can be too intellectual, but it can be too exclusively intellectual—it can be lopsided. Furthermore no education, strictly speaking, can be merely intellectual, for the psychology of today holds that the mind functions as a whole, and that, in each moment of consciousness, the student is reasoning and feeling and willing all at the same time.

It would seem to be possible, however, to speed up one phase of consciousness, so to speak, and to slow down on its other phases, keeping in mind always that there are no *faculties* of mind, such as memory, imagination, feeling, and will—only the one mind.

The good teacher seeks to deal with the whole of consciousness and to appeal to the whole student unity, simultaneously making values *real,* through appeal to the imagination and other *intellectual* functions; and *attractive,* through appeal to the *emotional* functions; and *effective,* through appeal to the *willing* functions.

A good character, then, is not a total of abstract virtues, such as honesty, truthfulness, and the like, held in fee simple by a proud possessor, but is rather *what a person is and does as an individual living purposefully and helpfully in relation to other individuals.*

"Character," as defined by Sheldon Emmor Davis, "is that body of active tendencies and interests in the individual which makes him open, ready, warm to certain aims, and callous, cold, blind to others, and which accordingly habitually

tends to make him acutely aware of and favorable to certain sorts of consequences, and ignorant of or hostile to other consequences."

A good character is God's priceless gift to society, presented through the mediation of the artistry of good teachers who know how to make the highest values real, attractive, and effective in life, and particularly to those elect spirits who are proficient in *making religious values real, attractive, and effective in life, through the skillful use of teaching units.*

7. Citizenship

The ultimate aim of education is citizenship, that is, *competency in the filling of a place in the state.*

This was Plato's conception, but he was thinking of the philosopher kings rather than the artisan subjects.

The conception took on a more democratic application in more modern times, under the leadership of Horace Mann, and put history, economics and sociology into the curricula of our schools.

Today citizenship means more than it ever meant before, in all the history of the world, both intensively and extensively—it means that every member of society should be a good citizen, and that he should be a citizen of the world as well as of his own country.

And competency as a citizen involves culture, efficiency, discipline, knowledge, development, and character. All this involves long years of education and much help from those who are skilled in

making values real, attractive, and effective, and especially, more and more patently, help from those who have paid the price of *making religious values real, attractive, and effective in life, through the skillful use of teaching units.*

8. Service

The ultimate aim of education is service, that is, *the living of a life that is useful as well as purposeful.*

Many great teachers have emphasized this conception. The greatest of all teachers "came not to be ministered unto, but to minister."

"In America, for instance," says Gilbert H. Jones, "civic and social service is the national ideal to the successful attainment of which all of our educational forces are most intensely bent. With us the educational system in its entirety is devoted to teaching the members of the body politic and of society how best to adjust themselves to their environment and how best to serve their fellows even in the broadest and most general relationships."

Sometimes the term "service" is used in the commercial world as bait with which to catch "suckers," but, more and more, there seems reason to believe, it is taking on real significance in business, as the leaders are recognizing that genuine service must be at the basis of all good business.

One business man who interpreted service in the light of the Golden Rule, and who built his business upon that ideal, has become famous, and

incidentally wealthy. I recently heard one of the wealthiest men in America say, "Only when business comes to regard service first and profits secondary will it meet its greatest practical success."

In the religious world the term "service" frequently has been so bespattered with ritualism, formalism, officialism, scholasticism, and pharisaism that it has become wholly undecipherable.

The superintendent of an important religious institution on the East Side in New York City told me that he had witnessed two tragic failures on the part of assistants, both of whom were graduates of reputable schools of religion, but who seemed wholly unable to get down off their theoretical and pedagogical stilts, and to mingle democratically, sympathetically, and unselfishly with the members of the community—to render service by living service.

Service is not a program, a speech, a meeting, a mission, a contribution, but rather chiefly a *coöperative useful living.*

Certainly a fundamental aim of all true education must be genuine service, and here again is evident the one-hundred-per-cent importance of *making religious values real, attractive, and effective in life, through the skillful use of teaching units.*

9. Adjustment

The ultimate aim of education is adjustment, that is, *the progressive adjustment to an ever-changing environment.*

A number of educators in modern times have defined education in terms of adjustment.

"Adjustment," says M. V. O'Shea, "seeks ever to give the individual mastery over those phases of the environment that he must understand in order to realize most fully the possibilities of his being. And it aims to lead society as a whole to a mastery of the world in its totality, so that in reality each member thus becomes adjusted to all features of his environment."

Life never is static. It is active, dynamic, progressive. No individual's environment ever is the same for two days in succession. It is ever in a state of flux. Nor is any individual just the same for two days in succession. He is continuously reacting to the things and beings in his ever-changing world, and is facing and readjusting himself to new situations—always solving problems, large and small, important and unimportant.

It is the business of the educator to assist students in discerning life situations, in evaluating them, and in meeting them most easily and happily and resultfully.

And in rendering this significant assistance, there looms again the bigness of *making religious values real, attractive, and effective in life, through the skillful use of teaching units.*

10. Personality

The ultimate aim of education is personality, that is, "education is a scientifically directed process of progressively developing socialized personality," according to T. G. Soares, and many

other educators have emphasized this aim of education.

Each of the nine ultimate-aim conceptions of education that have been presented and discussed in this chapter has definite value, when properly related and evaluated, and all of these—culture, efficiency, discipline, knowledge, development, character, citizenship, service, and adjustment—may be regarded as being included in the tenth, personality.

Personality, of course, includes elements not emphasized in this chapter, and the success of the teacher in developing personality in his students will depend in large measure upon his own personality. Of primary importance in the teacher's personality is a genuine love for the students, a sympathetic understanding of their needs and viewpoints, and a happy confidence in the ultimate success of his teaching. Sheldon Emmor Davis well says, "A preëminent endowment of all inspiring teachers is the optimism of belief in their work, and in their pupils. Cynical, apathetic, or colorless persons cannot teach; the warmth, cheer, and enthusiasm of vital personality inspire performance."

Now, I have all these ten ultimate aims in mind when I seek to focus attention upon the teaching act itself and to assign to religious education its important share in the unitary whole of education, in the statement: *Religious education is the making of religious values real, attractive, and effective in life, through the skillful use of teaching units.*

DISCUSSION

1. Make a definition of the aim of education, to help yourself to realize, if for no other reason, that the ultimate aim, or objective, of education cannot be contained in any one definition. It is too big a thing. And the bigger it becomes to you, the better teacher you ought to be.

2. Which of the ten definitions given in this chapter do you like best, and why? Of course, no one of us has done anything important in simply making a definition. A definition of education is not education. Definitions are important only as they help us to think and to appreciate more fully the bigness of our task and to become better teachers.

3. In this connection, it may be well to say here that the test of the value of this chapter, for example, is not the truth or the falsity of the definitions which it contains. This chapter must be judged by the reader in the light of what it does or does not do to him. Of course no author-teacher can adequately express himself in the printed page. In class teaching he could do and say many things to assist in making values real, attractive, and effective in life that are impossible here.

4. You have noted the emphasis, in this chapter, on *skill* in teaching. It is not what the teacher knows that counts most, but what he "gets over." Teaching may be likened broadly to salesmanship. The teacher is a spiritual salesman, and he has the greatest goods in the world to sell. In selling,

he must do three things, namely, (1) compel attention and arouse interest, make real, (2) develop desire, make attractive, and (3) insure acceptance and use, make effective. Of course teaching is not so mechanical as this analogy might indicate, but at the same time the analogy has suggestive value.

5. Furthermore, it is the conviction of this writer that teaching skill may be developed just as other skills are developed, whether it be piano playing, singing, drawing, cooking, or swimming, through study and practice—provided the teacher is willing to pay the price. And such skill is worth whatever it may cost. Note, in this connection, the words of Angelo Patri, in his "A Schoolmaster of the Great City," as follows: "To know the child, to work so that he may grow, is a far bigger thing than anything else in the world. You are a greater artist than he who paints a picture, than he who carves a statue, than he who writes a book. Your product is that wonderful thing, human conduct! You are a creator! America looks to you for her greatness, her united voice, her bigness of race."

6. I have begun, in this book, with the aim and the mark of pedagogical markmanship. Many teachers are not hitting anything because they are not aiming at anything. After collecting thousands of definitions of teaching from representative church school teachers, in thirty-four states, in various denominations, I can say with some assurance that only about one teacher in twenty is able to formulate any sort of adequate definition of teaching.

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Chapter III

TEACHING MATERIALS DYNAMIC

In handling the teaching materials, words must be related to meanings, facts to life, precepts to situations, ideals to expression, statements to thinking, examples to initiative, and beliefs to practice.

1. Words Related to Meanings

There are two interesting and revealing old records of a Philadelphia Sunday-school.

The first, under date of 1825, is as follows: "It is eight (8) weeks since we began to record the verses repeated, and in that time one boy (Reuben Nixon) has committed 672 verses of Scripture, the whole of the Shorter Catechism and 55 answers of the Larger. Another (George Nixon) has repeated 878 verses of Scripture and the whole of the Shorter Catechism. A third (David Harris) has repeated 1201 verses of Scripture, the whole of the Shorter Catechism, and 48 answers of the Larger. A girl (Mary Osborn) has also repeated 931 verses of Scripture and the whole of the Shorter Catechism twice over. The number of scholars which have repeated less or more amount to 80, and the aggregate of recitation produced by these amounts to 12,221 verses

of Scripture, 3,855 answers of Catechism, and 1,933 verses of Hymns."

The second record, under date of 1829, about four years later, is as follows: "Although there has been during the last quarter an increased diligence and attention in the school generally and especially in the Testament classes in committing to memory and reciting verses of Scripture, Hymns, etc., yet we do not perceive that youth and children have any more serious impressions of mind than heretofore."

Thus, nearly a hundred years ago, before the days of the "new pedagogy" and the "new religious education," these good, earnest people stumbled upon the truth that rote memory work in the Sunday-school and parrot-like repetitions of the words of Scripture, catechisms, and hymns is devoid of religious value, and it is amazing to find so many church school workers today who have not yet made the same discovery.

Indeed there are those who insist that the church school workers of today shall do what these Sunday-school teachers were mistakenly doing nearly a century ago. They say, "The children do not understand the words now, but later God's Spirit will make them a blessing in the life."

But there is no evidence that God's Spirit works in this way. On the other hand, there is much evidence to show that God's Spirit works through *the making of the religious values of words real, attractive, and effective, through the skillful use of teaching units.*

It must be understood, however, that no amount

of skill on the part of the teacher can make memory work effective unless the memory materials themselves are properly graded, containing only such ideas as are within the comprehension of the pupils for whom this material is intended.

Furthermore, in handling the memory materials, the teacher should not be content with mere explanation of words, but should make these words real, attractive, and effective through the use of stories, pictures, objects, experience, and in various other ways. Examples of how this may be done will be found in the two texts, "The Bible and the Child" and "Gifts from Our Heavenly Father," to which reference was made in Chapter I, under the head of Discussion.

Any Scriptural arguments that are used in defense of rote memory work in the church school are misinterpretations. "Thy word have I hid in my heart" means truth understood, appreciated and practiced—not mere words on the end of the tongue. "The words of eternal life" are words made real, attractive, and effective in life through skillful teaching.

And, practically, meeting the *memoriterist* on his own ground, from the standpoint of getting the most memory work done in the shortest time, words that are made meaningful are more easily and more permanently remembered.

If the above suggestions regarding memory work are followed, it will be found that the "golden memory period" is not from nine to twelve, as is oftentimes claimed, but from forty to seventy, and that memory work should not be confined to the elementary grades but should be

continued through the higher grades up into the adult department.

In insisting that words shall be made rich in meaning, in memory work, that there shall be associated with the words understanding and appreciation, it is not meant that there shall be less memory work in the school, but it is on the contrary a plea for more memory work, and particularly for more vitally helpful memory work.

2. Facts Related to Life

Of what particular credit or advantage is it to a student to be able to say, "Pentecost was on Sunday, May 28, A.D. 30, fifty days after the crucifixion and ten days after the ascension; the disciples were filled with the Holy Sprit; Peter made a great speech; and there were three thousand converts"?

I should want to ask such a student some such questions as the following: What of it? Why should you know this? What have these facts to do with you or me? Have they affected our lives? In what ways are we going to react to them? What are we going to do about it?

This student, of course, should learn these facts, and many other facts, but he should be led by a skillful teacher to go beyond the mere facts and to see that there were fifteen results of the disciples being filled with the Holy Spirit, as follows: (1) Non-Christians present were conscious of a sense of need; (2) they were looking for something better; (3) they acted in accordance with the facts acquired; (4) they committed them-

selves publicly; (5) they identified themselves with the Christians; (6) they took training; (7) they became friendly with one another and with the Christians; (8) they talked about their problems with one another; (9) they prayed with all the others; (10) they were reverent and serious-minded; (11) they did unusual things; (12) they exhibited a spirit of coöperation; (13) they spent their money freely for others; (14) they conducted their coöperative affairs in a businesslike way; (15) all were happy and useful.

These fifteen significant facts would be handled by this skillful teacher in such a way as to assist this student to recognize that these same fifteen results may be obtained today when Christians are filled with the Holy Spirit.

This teacher's theme might be "Pentecostal Achievements." He would be teaching a lesson in practical Christianity, with the aim of developing a desirable ideal of Christian living, presenting one answer to the problem, "How to make the church of today more efficient." The teaching unit would be *the practical results of being filled with the Holy Spirit are realizable today.*

3. Precepts Related to Situations

Any generalization of truth must be expanded and exhibited in a life situation in order to be effective.

For example, the generalization, "Blessed are the meek, for they shall inherit the earth," might be thus expanded and exhibited, for children about

seven years of age, in such a story as that which follows, written by Mrs. Henry Edward Tralle.

One Friday, a group of boys were out on the playground, talking about a new boy at their school.

"Shall we ask him to go fishin' with us tomorrow?" asked one of the boys.

"Oh, I suppose we have to," said Howard Blake, "but I bet he'll spoil all the fun."

"I bet so, too," said Philip Johnson. "Anybody can tell just by the way he walks that he thinks he's better than anybody else."

"Maybe he can't help the way he walks," said Bennie Jamison.

"Well, he *can* help the way he talks," said Philip. "He told my sister that his father could buy out any man in this town."

"Well, shall we ask him to go with us tomorrow?" asked Harry Stephens.

"Oh, I suppose so," said Howard. "My mother wouldn't let me go if she knew we had left a new boy out of our fun."

"Hist! Here he comes," said Bennie.

As Paul came along, he said, "Hello, boys. What are you doin'?"

"We're goin' fishin' tomorrow. Want to go along?" asked Howard.

"You bet I do," said Paul. "I haven't any fishin' tackle, but my father will give me all the money I need to buy the best in town. What kind do you boys use?"

"It won't take much money to buy the kind that most of us use," laughed Harry. "Just buy a

sinker and a few hooks, and get you some stout string, and cut you a pole."

"Oh, is *that* the kind you boys use?" said Paul. "I'm sure my father will want me to have better than that."

But, when Paul joined the boys the next morning, he had the same kind of tackle the other boys had.

"Where's your fine fishin' pole?" asked Bennie.

"Oh, Father said I better use the same kind you boys do," said Paul.

The boys knew where the fish were to be found, and soon each one had quite a string of fish.

As the boys were eating the lunches they had brought, Paul said, "I'm used to catchin' lots larger fish than these."

"I bet he never caught a thing before any larger than a minnow," whispered Howard to Philip.

"I bet so, too," whispered Philip.

As they were going home, Harry said, "Say, boys, here are five of us. Let's ask four more boys to come in with us and form a baseball nine."

"All right," shouted the boys.

"What four shall we ask?" said Philip.

"Well, there's Sam Edwards for one," said Bennie.

"He's fine," said Howard. "Then there are the Thompson twins, Victor and Vernon."

"We must have them, by all means," said Harry. "But where'll we find a fourth boy?"

"There's Jim Harris," suggested Philip.

"Ye-es, Jim's a good player, but he hasn't any ball or bat or glove."

"Why doesn't his father buy him some?" asked Paul. "*My* father would buy me anything I wanted."

" 'Cause his father is sick, and his mother has to go out sewing every day to make a livin'. That's why," said Howard.

"Let's ask Jim, anyway," said Philip.

"All right," agreed the boys.

"Jim makes our nine," said Bennie. "Let's tell the boys tonight and all bring our balls and bats and gloves to school Monday and practice after school."

"All right," said the boys, and Paul said, "I'll bring my glove. I bet I have the finest one in town."

"I wish Paul would stop that bragging," said Philip to Harry as they went home together. "I'd like him if he didn't do that."

"Aw! He makes me tired," said Harry.

When the boys were ready for the first baseball practice, Philip said to Paul, "Let's see your fine glove. Why, that isn't any better than Howard's."

"Well," said Paul, "it *is* older than I thought it was. I haven't used it for quite a while, but I bet it cost more than Howard's when it was new."

"Cut out the bragging," said Harry. "Who cares how much your glove cost? Can you play baseball? that's the question."

Paul proved to be a good player, and the boys soon liked him very much in spite of his habit of bragging.

One day at school, Bennie Jamison said, "We've got a new automobile, boys."

"What kind?" asked Harry.

"Why, a Ford, of course," laughed Bennie. "Did you suppose Father could buy a Packard?"

"*My* father could," said Paul.

"Why doesn't he then?" asked Philip. "I see he drives around in an old Ford, the same as our fathers do."

"Oh, he isn't just ready to buy one yet," said Paul, as he went into the schoolhouse.

"I can't stand that boy's bragging much longer," said Harry.

"Can't we boys do something about it?" asked Bennie.

"We might boycott him," said Victor Thompson.

"What's that?" asked Philip.

"Why," said Victor, "Father was reading in the paper last night about the people of some town boycotting a grocery man. Just how did they do it, Vernon?"

"Why," said Vernon, "this grocery man didn't give fair weights and measures, so the people said they wouldn't trade with him any more. That's called boycotting."

"But, how can we boycott Paul?" asked Sam Edwards. "We can't stop trading with him, for he hasn't anything to sell."

"No, but we can stop playing with him," said Philip.

"That's the thing! Let's do it," said Howard.

"I'm with you. I'm tired of his bragging," said Harry.

"Let's not even speak to Paul until he says he will quit bragging," said Philip.

"Good!" cried the boys, and Jim Harris said, "Come over to my house after school. My father can tell us just how to boycott him."

The boys had a busy time at Jim's house that afternoon, and, the next morning when Paul came to school, he said, "Hello, boys," but not a boy said a word.

"What's up? What's the game? You boys lost your tongues this morning?" he asked.

None of the boys said a word, but Philip pointed to a paper tacked on the side of the schoolhouse.

Paul walked over and read, "We do not speak to braggarts," and there were the names of the boys—Philip Johnson, Howard Blake, Harry Stephens, Bennie Jamison, Victor Thompson, Vernon Thompson, Sam Edwards, James Harris.

"What are the boys up to now?" said Paul to himself, "and what is a 'braggart'? I never heard that word before."

Paul turned around and started toward the boys, but they were talking together and not even looking in his direction, so he went into his school-room.

At recess, he said to himself, "I wonder if the boys are through with their joke yet," and he went out to the playground, but not one of the boys even looked at him, so he went to a group of younger boys and tried to play with them, but he did not have any fun.

At the close of school that afternoon, Paul took his baseball glove out of his desk and marched out in line, and then went to the vacant lot where the boys played baseball every afternoon. The eight

boys were already there, and a new boy was playing in Paul's place.

Paul's face got red, and he ran up to the boys and yelled: "This silly joke of you boys has gone far enough. I'm goin' to play!"

But Howard pointed to a piece of paper tacked to a board stuck into the ground. Paul went over to the board, and read, "No braggart allowed in this game—Philip Johnson, Howard Blake, Harry Stephens, Bennie Jamison, Victor Thompson, Vernon Thompson, Sam Edwards, James Harris."

Shaking his fist at the boys, Paul yelled: "You'll pay for this, you smarties, you! I'll tell my father on you," and away he ran home as fast as ever he could.

"Mother, what's a braggart?" he asked as soon as he saw her after he got home.

"A braggart?" asked Mother.

"Yes," said Paul. "B-r-a-g-g-a-r-t."

"We will look it up in the dictionary and find out just what a braggart is," said Mother.

"Braggart. Here is the word. Read what it says, Paul," and Paul read: "Braggart, a boaster, a vain fellow."

"What's a boaster, Mother?" he asked.

"A boaster is one who is always saying that the things he has are better than the things that other people have," replied Mother.

"Mother, am I a boaster?" asked Paul, and he looked as if he were about ready to cry.

"I fear you are, son, and your father and I are very much worried over it, for bragging is a very bad habit. No one likes a braggart."

"Well, you and Father need not worry any more, for right here and now is where I quit bragging," said Paul.

"I am glad to hear you say that. Where did you hear the word 'braggart'?"

Then Paul told his mother all about the boys at school, and she said, "Paul, those boys are your very best friends, for they are trying to cure you of a bad habit."

The next morning when Paul came to school, he went right up to the boys on the playground and said, "Boys, I don't blame you for not having anything to do with me. I didn't know I was that thing you say I am, but I guess you're right, but let me tell you I'm going to try not to be any more."

"Hurrah for Paul!" yelled the boys.

"And, boys," Paul went on, "if you ever hear me start to brag, you just yell 'braggart' at me, and, if I don't stop short, you can put me out of your games for good."

"That's fair enough, isn't it, boys?" said Howard, and the boys agreed.

But they never had to put Paul out of their games.

4. Ideals Related to Expression

In the story just given, there is presented an ideal of social conduct, and the form in which it is exhibited in the story, if it is at all well told, will make this spiritual value real, attractive, and effective in the life of the student by developing in him an ideal that will control his conduct.

This control element may become effective in the conduct of the student under the guidance of a skillful teacher, who will continue with her teaching until she has developed actual expression of this ideal by her pupils in connection with some activity in a different life situation.

She might do this through the dramatizing of this story, by the members of the class, tactfully leading them to a cheerful acceptance of minor rôles or into modest, considerate participation in coöperative performance.

This teacher, then, has taught a lesson in humility, with the aim of developing a desirable ideal of social conduct, presenting one solution of the problem, "How to get along happily with others." The teaching unit is *bragging makes an individual unpopular.* The teacher has made a spiritual value real, attractive, and effective in life, through the skillful use of a teaching unit.

It is not always possible, as in this case, to secure immediate control of conduct through the ideal or attitude developed in the lesson, but in every case the teaching unit can be so enforced through various types of self-expression on the part of the students in connection with class activities that it will become an effective element in life control.

5. Statements Related to Thinking

One of the least important things a student ever does is to repeat the statements of a text or to tell back to the teacher what the teacher has said.

The teacher wants to know what the student

himself has to say, and he sees to it that the student has something to say. The student does some actual thinking for himself, and he expresses himself in his own characteristic way.

Some ways in which real thinking on the part of the students may be encouraged are the following: (1) Expect them to think. Any student can do some real thinking for himself. (2) Occasionally ask thought-provoking questions. (3) Encourage and guide discussion. (4) Recognize and commend any real thinking. (5) Reward answers that give evidence of thinking more than those that are merely correct. (6) Encourage originality in handwork, dramatization and other forms of self-expression. (7) Keep your own ideas and opinions in the background in your teaching.

Perhaps there is no phase of church school teaching where the above suggestions are more applicable than in connection with the reading of the Scriptures. Beginning in the junior department, the students should be taught to read the Scriptures reflectively, intelligently, and expressively.

One teacher was drilling the members of her class of juniors in the reading of the story of David and Goliath. She first told the story, with animation and impersonation. Then she led the class in a discussion of the story, tactfully drawing from them its events in order, and writing upon the blackboard indicative headings. Then, with Bibles open at the seventeenth chapter of First Samuel, the reading began, each student reading in turn a few verses.

As the reading proceeded, there were refer-

ences to the map, the writing of proper names upon the blackboard, drill on pronunciation of words, and explanation of unfamiliar terms and customs. Also there was drill in enunciation, emphasis, and modulation, each student being required to read his quota of verses until he could read them expressively.

When a student read the challenge of Goliath, he was required to read it with impersonation. At first the student read the words in the ordinary dead-level, lifeless fashion, and the teacher said, "Do you think that would scare anybody? Think. Use your imagination. You are the giant. Put your book down, and step out here and walk and talk like a giant. Lift your feet high and step slowly. That is it. Now talk in a big loud voice and say 'I defy the armies of Israel this day.' That is better. Now put more 'giant' into it. That is good. Now take your book and read."

After the reading of the story in this fashion, the students dramatized the story, with intelligence, initiative, and enthusiasm. Then each student was required to write the story in his own way, without the Bible before him, and without reference to anybody else's version of the story.

Thus the students in these ways were helped to read thoughtfully, meaningfully, appreciatively, and expressively.

6. Examples Related to Initiative

The conduct of one individual cannot be the norm for another—not even the conduct of Jesus. The intelligent Christian today does not feel that

he must wear sandals because Jesus wore them, but rather undertakes, in his own way, to apply to his own dress situations the principle which Jesus exemplified, namely, to dress within the limits of the style of his time and place, suitable to his occupation, in order that his attire may not take the attention of his students away from his teaching.

Nor does the properly instructed Christian teacher today wash the feet of his students, but rather seeks, in various characteristic and appropriate ways, in his teaching relationships, to exemplify the attitude and practice of genuine service.

One of the finest types of service which any teacher can render to his students is to assist them in developing in themselves initiative in the solution of all life problems. One of the best ways in which to do this is to make available to them the experiences of others in such a way as to enrich their own experiences, that is, skillfully to assist them in discerning principles of right conduct as they behold them in action, in gaining therefrom helpful suggestions, and in working out originally the values thus obtained in the solution of their own individual problems, so as to make the best possible adjustments in their specific activities.

We must understand also that the student can learn initiative only by exercising initiative, that he can learn to make the adjustments to his life situations only by adjusting himself, that he can learn to live purposefully only by practicing pur-

posive living, and that he can learn to serve only by serving.

Even if the teacher were able to present to the student a complete and ordered set of rules of right conduct, drawn from a multiplicity of good examples in the lives of others, these would not avail, for he never will face any life situation that is an exact duplicate of any other life situation in any other life.

He must live his own life, and he cannot live it by the rules that have been made by others. The fewer the fixed rules, therefore, in the home and school and church, the better for our students. A rule is a straight jacket, and no individual can live an adequate life in a straight jacket.

Another thing that needs to be appreciated in this connection, is that teachers cannot do anything *for* students, but can only do *with* them. Nor can a teacher give anything to the student. Whatever the student learns he must learn himself. The teacher at best is only an intelligent, sympathetic, skillful assistant.

"A good school in the immediate future," says Harry Lloyd Miller, "will undertake to develop in its pupils an ever-growing personal efficiency in using stored-up subject matter to approach new and unexpected situations and to solve new problems. It will encourage individuality, self-mastery, initiative, and personal responsibility. It will train minds capable of analyzing problems in the light of facts—minds tolerant, fearlessly honest, expectant of change, inventive, alert, and resourceful."

The student is not a bucket, or any other kind

of a receptacle to be filled full, but is a living, acting, thinking, adjusting, reacting human organism, and the only hope that he will be wise and self-reliant and efficient after a while is that we shall skillfully assist him now to be wise and self-reliant and efficient in all his relationships and reactions.

7. Beliefs Related to Practice

In an address to theological students, a few years ago, I was saying, "We studied seventeen theories of the doctrine of the atonement, when I was a student in a theological school, and a friend of mine tells me that they studied forty-two theories of the atonement in his school," when the president of the school in which I was speaking interrupted to say, "We study fifty-seven theories of the atonement here." I said, "Good! It is important to be straight in our thinking about the atonement, but the atonement itself is more important than a doctrine of the atonement. Before I ever had heard of the existence of a theological seminary, and before I knew there was such a thing as a *doctrine* of the atonement, as a boy in a little country church, I had the atonement itself. I had Christ in my heart and was living the Christian life. Let us be careful that we do not hide the living Christ behind a smoke-screen of theological abstractions."

The efficient Christian teacher cannot think of religious education as "the transmission of a completed faith" or of a "changeless church in a changing world," but he regards beliefs, theolo-

gies, dogmas, creeds, systems of faith, as being worthful only as they are made real, attractive, and effective in life, through the skillful use of teaching units.

DISCUSSION

1. Unfortunately the handling of the teaching materials is made difficult for our teachers in the church school by reason of the fact that many of the lessons are not suitable for the grades for which they are intended. This statement applies to the graded lessons, and to a still greater extent, of course, to the ungraded Uniform lessons. I have led classes through a course in Lessons Materials for the Church School, and, after a sympathetic, constructive evaluation of the various systems of graded lessons, we were forced to conclude that more than half of these lessons were not properly graded.

2. Prof. Joseph M. Artman, writing in *Religious Education*, under the title "Evaluation of Curricula for Week-day Religious Education," says that the goal of lessons in religious education is "adequate living, controlled conduct," and that the scientific method in the construction of a curriculum in religious education involves (1) a presentation of materials that will assist the individual or group in prosecuting most effectively certain specific activities of adaptation and adjustment, (2) a selection and presentation and evaluation of such personal and racial experiences as will give most help in the active process of

adjustment, (3) a persistent search for more fundamental principles and better ways of effecting desirable adjustments, and (4) an insistence on facts before action and an utter devotion to truth. In his evaluation of the International graded lessons promulgated by various denominational publishing houses, the Scribner's series, the University of Chicago series, the Abingdon weekday series, and the various other lesson systems, he concludes that none of them are constructed in accordance with these scientific principles, and therefore that they are found wanting fundamentally, all of them being constructed on the basis of biblical knowledge rather than adequate living.

3. Dr. W. W. Charters, in his "Curriculum Construction," presents, in substance, the following seven rules for the construction of a curriculum: (1) Determine the ideals and activities which constitute the major objectives; (2) analyze these and continue the analysis until working units are obtained; (3) arrange them in order of importance; (4) rank high ideals and activities that are of high value for children; (5) determine most important ideals and activities which can be mastered in the school time; (6) collect the best practices of the race in teaching these ideals and activities; (7) arrange material according to the psychological nature of children and the texture of the material.

4. Let us hope that, out of our experimentation and discussion and study, there may be developed new and different lesson systems built around life problems of students, with the primary aim of

providing material for conduct control and aiding in adequate social living, and that there may be developed a new generation of lesson writers skilled in suggesting teaching units and in assisting teachers to make religious values real, attractive and effective in life.

5. In the meantime, let us be wise enough to tell the rank and file of our teachers the truth about the defects and shortcomings, that they may not be utterly discouraged, and to seek to assist them in developing in themselves discrimination and courage and initiative in making the best of a bad situation.

6. Furthermore, there would seem to be no good reason why any average teacher in the church school may not so enrich his experience with the dynamics of teaching and so develop his personality that he will be able to discern for himself the teaching units embedded in the lessons, and even to cast aside a lesson that is wholly unsuitable, and to substitute for it a better one of his own finding.

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Chapter IV

TEACHING PLAN DYNAMIC

The teaching plan should be built around the teaching unit in such a way as to make it real, attractive, and effective in life.

1. Outline Plan

In the outline plan, there is an orderly sequence of significant words or statements or questions or rules or precepts or admonitions or parts of a definition, each enforced by one or more of many methods.

The chapters in this book are examples of the outline plan, enforced by various methods. The outline plan should be used, for the most part, in teaching mature students.

In handling "Daniel Interpreting Nebuchadnezzar's Dream," as recorded in the second chapter of Daniel, with a class of men, I discarded the quarterly subject, "God's World Kingdom: Its Nature and Progress," as being too general and impracticable, and instead developed the teaching unit, *morale is a primary element in a good character,* by means of an outline plan that embodied seven significant words—courage, purpose, vision, wisdom, initiative, faith, and daring—enforcing each chiefly with a story or with an illustration.

I undertook to "get over" the idea that all these elements were present in Daniel's character, and to indicate how all of them may be developed in some measure in every life. I was presenting one solution of the problem that must have been latent in the mind of every member of the class, namely, "How make my life more efficient?"

Occasionally the outline plan may assume the form of an acrostic, in which each letter in a selected key word of the teaching material begins a significant word that assists in developing a teaching unit.

In teaching a lesson in pedagogy, I once developed the word *teaching* acrostically, with the significant words *tested, entertaining, artistic, characteristic, helpful, inspiring, nourishing,* and *graded,* undertaking to enforce each word through examples, questions, illustrations, and stories, in such a way as to make each a factor in making real, attractive, and effective the teaching unit, which was an emphasis on *the vital nature of the teaching act,* presenting one answer to the problem, "How make teaching more effective?"

One of the best ways to develop the acrostic plan is to allow the students themselves to create it, suggesting and discussing significant words under the guidance and inspiration of the teacher. Of course the teacher will be prepared with his own complete acrostic, that he may himself supply a significant word in case no student is able to suggest a usable one.

One type of the outline plan that is found in public schools is that of the syllabus, which organizes and facilitates reading and discussion. It is

used chiefly with more mature students, and it ought to have a place in the church school.

2. Question Plan

Questions should be vital, clear, definite, brief, and thought-provoking, and should make connection with the teaching unit.

The question plan should be used only with students above the primary grades, and then but sparingly. It is easy to pull all the life out of teaching with questions. Prof. Luther A. Weigle, in his "Talks to Sunday School Teachers," tells of a high school class that was asked 512 questions in one day. Real teaching under those circumstances, of course, was impossible.

Questions rarely ever should be used at all in teaching younger children, for the very good reason that their experiences in verbal expression are too limited to admit of effective use of the question plan. Most questions are confusing to most children, and their answers rarely ever mean what the teacher thinks they mean. They are likely to say whatever may occur to them at the moment, without due deliberation, and to give the answers that the teacher seems to want.

When a teacher, for instance, asks a group of children, "Do you want me to tell you a story?" and they say, "Yes," their answer does not necessarily mean anything. They have simply answered as they thought the teacher expected them to answer. They do not know whether they want her story or not until they hear it.

If the teacher has a good story to tell the chil-

dren, let her go ahead and tell it—the sooner the better—and then let her find out for herself whether or not they like it, and particularly whether or not it makes real, attractive, and effective a teaching unit.

Let her observe whether or not the children give enthusiastic attention to the telling of the story, let her try it out in dramatization, and let her *note the questions they ask.*

One effective use of the question plan, in teaching older students, is to secure, at the beginning of the teaching period, written answers to some vital question, and then to read and discuss them in the class, as the basis of the teaching.

Some advantages of this plan are (1) all can be answering at the same time without interfering with one another, (2) each speaks freely without being influenced by the others, (3) all speak characteristically instead of imitating the teacher, (4) the teacher is thus enabled to find accurately the point of contact, (5) each gives close attention in order to find out what the others have said, (6) all are interested in the reactions of the teacher, and (7) all are brought face to face with their need of the teacher's assistance.

Frequently I have begun a course in pedagogy by asking the members of the class for written definitions of teaching and then reading aloud and discussing these definitions during the whole period, criticizing, rejecting, approving, supplementing, enlarging, illustrating, enforcing, and closing with a composite definition thus formed. Always there is an enthusiastic response. My teaching unit is *teaching is a life-developing act,*

and the aim is to present one answer to the problem, "How make my teaching more effective?"

At the close of such a teaching period, I suggest usually that each student bring to the next meeting of the class, in writing, a new original definition of teaching, and also a copy of a definition from some book, with written constructive criticism.

A teacher of a class of Intermediate boys, at the close of a teaching period, when the lesson was the last in a series in the life of Christ, secured written answers to the question, "What do you like best about Jesus, and why?" Then he commented briefly on these answers, with fine effect. Among the answers were the following: "Jesus was not afraid of anything"; "He helped people"; "He could do things that nobody else could do"; "He thought more of doing good than of making money"; "He was unselfish in all he did."

One type of the question plan consists in the careful planning of a few questions to be asked successively during the teaching period, with verbal answers and informal class discussion, the teacher giving unobtrusive guidance in such a way as to cause all to assist in making the teaching unit real, attractive, and effective.

A teacher of a class of young people handled in this way the lesson, "Jesus' Warning Against the Teaching of the Pharisees," Mark 8:11-21, under the theme, "Sign and Bread Religion." He first got before the class briefly the historical situation, the request of the Pharisees for a sign and Jesus' answer, and what He said to His dis-

ciples on observing that they had forgotten to bring bread for the trip. Two of his questions were: "If you had been a member of a large church and were to change your residence to a community where there was a small church, would you join it?" "If you could choose between bringing ten influential men into your church through a revival meeting and bringing ten boys into the church through a Sunday-school class, which would you choose, and why?"

He handled the discussion in such a way as to make real, attractive, and effective the teaching unit, *a church is worth more to us for what we can put into it than for what we can get out of it,* and was presenting one answer to the problem, "What shall be the nature of my church relationships?"

The question plan may be used in the making of study assignments in connection with a lesson that has just been taught in the class. A class composed of teachers gave to me as suggestive questions to be used in this way the following: (1)*First year Junior,* lesson title, "The Early Life of Moses," the teaching unit being *a boy owes much to his friends*—a. Who were Moses' friends, and how did they help? b. Who were his best boyhood friends, and why? c. What three things did Miriam do for Moses? (2) *Second year Junior,* lesson title, "The Ascension of Jesus," the teaching unit being *Jesus is alive now*—a. Where has Jesus been since He left the disciples? b. What does Jesus look like? c. How may we keep Jesus near us? (3) *Third year Junior,* lesson title, "Elisha at Dothan," the

teaching unit being *God is an unseen helper*—a. What is your idea of a map showing Dothan and Samaria? b. How do you explain this incident? c. Why could Elisha see more than other men? (4) *First year Intermediate*, lesson title, "The Apostles in Jerusalem," the teaching unit being *church business should be conducted in a businesslike way*—a. Why was Matthias chosen as one of the twelve? b. Was that election more or less important than the business of this class? c. Why should we learn how to manage the affairs of our class properly? (5) *Second year Intermediate*, lesson title, "Elisha the Man Who Was Ambitious to Be Helpful," the teaching unit being *it is important to hold to an ideal*—a. What do you like best about Elisha? b. What was it in Elisha that enabled him to succeed? c. Why do some young people fail today? (6) *Third year Intermediate*, lesson title, "Justin the Scholar and Martyr," the teaching unit being *it is sometimes necessary to fight for religious faith*—a. What do you like best about Justin? b. What was the one best thing he ever did? c. Was he a greater man than the Apostle Paul, and why? (7) *First year Senior*, lesson title, "Jesus' Vision of Death," the teaching unit being *spiritual vision is a basis of courage*—a. How did this vision help Jesus? b. Why was Jesus not afraid to die? c. How can we get courage to live bravely? (8) *Second year Senior*, lesson title, "The Social Significance of Youth," the teaching unit being *young people today have great opportunities in society*—a. How has society helped you? b. How can you help society? c. How can

this class be an influence for good in society? (9) *Adult lesson,* lesson title, "Jesus Gives Sight to the Blind," the teaching unit being *Christian education is the hope of the church*—a. Can you name some superstitions in the way of Christian progress today? b. Can you name some prejudices in the way of Christian progress today? c. Can you indicate some ways in which Christ is healing the blind today?

3. Research Plan

The use of the research plan involves the co-operative working out of a class project in which each member assumes a proportionate share in the undertaking.

The employment of this plan may seem to necessitate the violation of the principle of lesson teaching first with lesson study second that is advocated in Chapter VI, but the contradiction is only apparent, for success in the handling of the research plan involves such assignment of student tasks as constitutes a first presentation of the teaching unit. In fact, the heart of a class project is a teaching unit.

After the assignment of definite, motivated, significant, coöperative tasks in the development of a class project has been made, and the reports have been brought in, then these reports become the media through which the teaching unit is made still further real, attractive, and effective in life.

In a sixty-lessons course on the Book of Acts, teaching a class of twenty-three young women, we

developed, early in the course, a class project. We arranged to present the first seven chapters of the Book of Acts as a dramatization, at the end of the scholastic year, to the whole school, and to the friends of the school, as a feature of commencement week. Each member of the class was assigned a definite portion of the biblical material to be arranged for dramatic presentation, to be worked out in accordance with certain principles, after a careful study of these chapters in the development of the course, all these portions to be criticized and put together by the teacher and then presented to the class for final adoption. Toward the close of the school year, the various "parts" were assigned to the several members of the class, and, after a few rehearsals, the dramatization was presented, as arranged, in costume, and with what was conceded to be exceptional success. It made a profound impression upon the audience and upon the members of the class.

Of course this dramatization had its teaching unit, and in addition there was a teaching unit for every teaching period in the class. The dramatization was only one of the teaching plans, but it was the most dominant of them all, and it had a motivating, dynamic effect upon all the other teaching plans. It aroused interest, facilitated attention, and vitalized lesson study.

One teacher asked four members of a class of young people in a church school to assist her in finding out what some of the early disciples thought of Jesus, as this might be ascertained by a study of the four different accounts of the feed-

ing of the five thousand. A fifth member of the class was to bring in an outline map of the lake of Galilee and vicinity, a sixth was to bring in a description of the scene of the transaction, and others were assigned other tasks in connection with the development of the plan. Each of the first four was to bring in a column of significant words indicating the bare facts of the account, and, when these were brought in, they were written upon the blackboard in parallel columns, the members of the class discovering the likenesses and differences, indicating what was characteristic of each account, and developing the fact that, while the accounts differed considerably in details, all the disciples were agreed in their impression that Jesus was an unusual teacher, possessed of exceptional powers, and worthy of respect and love and coöperation. The teaching unit was *the greatness of Jesus' personality is most appreciated by His disciples,* with the aim of presenting one answer to the problem, "What should characterize my relationship to Jesus?"

In the second year primary church vacation school text, "The Bible and the Child," it is suggested that the project for the first week be: "Each child to make for himself, under supervision, a Christian flag, to be used in the school, and to be taken home at the close." Specific directions are given for the making of these flags, and it is suggested that "it will not be wise to begin the making of these flags by the children until the second day." Further directions are given in the first lesson, as follows: "Program for the day—(1) *Story.* The first thing to do in the

teaching of this lesson, after getting the children quietly seated in a compact group, is to tell the lesson story, which is given in full in the text, 'The Story of the Christian Flag,' whose teaching unit is *the Christian flag represents the brotherhood of service and love.* (2) *Salute.* Since all the efforts of the teacher will be directed toward making effective in the lives of the children the teaching unit, a large proportion of the teaching period, after the telling of the story, may be well spent in teaching the salute to the Christian flag. Begin by showing a large Christian flag, which has been made beforehand, and has been kept out of sight until this moment, and by explaining that this is the flag that the Fred of the story saw and learned about and saluted. Then fasten the flag upon the wall and salute it, explaining the words of the salute to mean, 'I salute this flag because I love Jesus and all the boys and girls, and I will try to be good and kind.' Assist the children to memorize the words of the salute interestedly and then to repeat them in the actual saluting of the Christian flag. (3) *Prayer.* While the children still are standing, the teacher should lead in a very brief, simple prayer, expressing thanks for the Christian flag, and for Jesus and His love, and the desire that the boys and girls may show their love for Jesus by being kind to one another. (4) *Singing.* Teach the first stanza of the song, given in the text, 'Blessed Are They,' which assists definitely in making more effective the teaching unit. (5) *Memorization.* Have the children memorize appreciatively the Bible selection, Matthew 5:3, 'Blessed are the pure in spirit, for

theirs is the kingdom of heaven,' explaining that it means that happy are the children who love Jesus and try to be good and kind. Note that the memory verse is correlated with the story and the salute and the song and the prayer, with the aim of making all the teaching materials effective in the developing and enforcing of the teaching unit."

In this same text, other project activities are suggested for the other weeks, involving the making of posters and scrapbooks and various other objects, all to be put to some good use, nothing that is made to be an end in itself, and all helping to make effective the various teaching units.

The project method occupies a large place in the newer books in pedagogy, but there is great diversity of opinion as to what constitutes a project. Some of the definitions given are the following: "Whole-hearted, purposive activity proceeding in a social environment"; "Growth based upon the meeting of difficulties"; "A problematic act carried to completion in its natural setting."

I venture to offer the following definition: A project is a cheerful group acceptance of a challenge and the interested, purposive carrying out of a worth-while undertaking.

All school projects should constitute or parallel or affect life projects.

4. The True-False Examination Plan

The true-false examination plan provides an economical means of bringing students face to

face with their defects and of securing better co-operation in further teaching.

The twenty statements which follow constitute an example of such a plan used with a class of young women who were studying the Book of Acts, and given after fifteen lessons on the first seven chapters.

(1) The Book of Acts was written by the same man who wrote the Gospel of Luke. True False √

(2) The author of the Book of Acts was a fisherman. True False ×

(3) The account of Pentecost is found in the third chapter. True False √

(4) The emphasis in the Pentecost account is placed upon the results of being filled with the Holy Spirit rather than upon a doctrine of the Holy Spirit. True False √

(5) John was the chief speaker on the day of Pentecost. True False √

(6) The account of the deception of Ananias and Sapphira is in the fifth chapter. True False √

(7) Sapphira fell down dead first and then her husband. True False ×

(8) The account of the choosing of seven men to assist

the apostles is in the seventh chapter. True False √

(9) The choosing of these seven assistants was in accordance with the practice of the early Christians, who changed their methods in order to meet changed conditions. True False √

(10) Stephen was killed because he was too much like the formalistic religious leaders of his day. True False ×

(11) Stephen made a weak defense when he was accused of being against the temple and against Moses. True False O

(12) Saul, who later was called Paul, was opposed to the killing of Stephen. True False √

(13) As soon as Stephen was dead, the persecution against the Christians ceased. True False √

(14) The account of the healing of the lame beggar is found in the third chapter. True False √

(15) Peter gave the lame beggar silver and gold. True False √

(16) The fourth chapter tells us that Peter and John were

arrested and tried because of their Christian teaching. True False √

(17) The fourth chapter tells us that Peter delivered an address to the Sanhedrin. True False √

(18) Peter and John were ignorant men. True False √

(19) In the first chapter there is an account of the ascension of Christ. True False √

(20) In the first chapter there is an account of the election of a successor to Judas. True False √

This list of twenty statements had been mimeographed and a copy put into the hands of each student. The students were instructed to underline the correct one of the two words "true" and "false" in each case. Then the students exchanged papers, and scored one another's work, a check meaning correct, a cross meaning incorrect, and a zero meaning omitted. The score of the student, in the sample as above given, was computed by subtracting her three incorrect underlinings from her sixteen correct underlinings, giving a score of thirteen, no account being taken of the one that was not underlined at all. Some of the members of the class underlined every one of the twenty correctly, and were rated twenty each.

The suggestions regarding the true-false test which follow are extracted from Prof. William A. McCall's discussion in his "How to Measure in Education." (1) *Construction.* a. Have ap-

proximately the same number of true and false statements and have them arranged in chance order. b. Avoid ambiguous statements. c. Avoid suggestive statements. d. Avoid trivial statements. e. Avoid the use of negatives. f. Make the statements brief. g. See that one statement does not answer a preceding one. (2) *Application.* a. Place a printed or mimeographed copy in the hands of each student. b. There may be only one copy, and that in the hands of the teacher, who asks the students to copy only the numbers upon blank paper, according to the number of the statements, and to check if true or "cross" if false as he reads. c. The statements may be written upon the blackboard by the teacher instead of being merely read. d. The statements may be copied by the students and then marked. (3) *Scoring.* a. May be done by the student as the teacher reads the correct answers, and then examined by the teacher. b. May be done by teacher, but less preferably. (4) *Motivation.* Divide students into competitive groups, and make the scores a basis for further teaching.

A variation of the true-false examination plan, for testing the student's knowledge of the facts of the lesson, is the familiar blank quiz, which involves the presentation of statements with significant words omitted, to be supplied by the student. The following is an example of this form of examination: Pentecost was on —— fifteen days after the ——, and ten days after the ——; the disciples were filled with ——; —— made a great speech; there were —— converts; these converts continued steadfastly in —— and in —— and in

——; many wonders and signs were done by ——; all that believed were together and had all things ——; and sold their ——; took their meals day by day with ——; the —— added to the church daily ——.

5. Lecture Plan

The lesson may be presented as a lecture, provided the lecture contains stories, illustrations, personal experiences, anecdotes, allusions, figures of speech, and humor, and provided it is supplemented by various types of response on the part of the students.

The lecture is usable with young people and adults. If an adult class has fallen into the "verse-by-verse" rut, or the "abstract-discussion" rut, or the "knowledge-content" rut, the lecture plan would be its salvation.

The teacher of a class of men appealed to me for assistance. He said, "There is one man in my class who does all the talking, and I do not know what to do about it. He knows more about the Bible than anybody else in the class, and he is a fluent speaker. He is particularly strong on history and theology. Nobody else in the class gets to say anything. If I ask a question, he answers it before others get a chance at it, and, if I do not ask a question, he will ask one, and then answer it himself."

I said to him: "Try the lecture method. Discover in your lesson materials some vital truth that can be made helpful to every man in the class, and embody it in a lecture, or talk, or sermon—

no matter what it may be called. The point is, you do your talking first. Do it rapidly, earnestly, interestingly. Do not be afraid to use personal experience. Get illustrations out of the magazines and newspapers. Tie up your lesson to what is going on in the world. Of course leave some time for discussion, and tactfully direct the discussion, keeping it close to the vital, practical truth you have presented. Occasionally assign to different members of the class questions or topics related to the lecture which you have just given, to be reported upon on the following Sunday."

This teacher tried out the suggestion, and reported later that the plan developed results that were surprisingly satisfactory.

Of course lecturing may be just as dull and uninteresting and ineffective as some other things that some teachers do, but it need not be so necessarily. Nor need the teacher who lectures do all the talking, nor all the thinking.

In teaching a class of twenty students a graduate course in "The Philosophy of Religious Education," in the summer term of a state university, I used chiefly the lecture plan, and, in addition to participation in class discussion and the writing of term papers, the members of the class were required to read a minimum of three of the reference books. The average number of books actually read by the students was six, twice the number required. One student read twelve books. Only one student stopped with three.

As a matter of fact, the teacher can, in a lecture, present facts most economically and significantly, appeal most strongly to the emotions, evoke the

most adequate thinking, and most effectively elicit desirable reactions.

6. Story Plan

The story is a narrative of actual or imaginary events, so arranged as to constitute a vitally related whole, making a single definite impression, and so told as to bring about a change for the better in the listener.

The true teaching story has in it a teaching unit, and, when it is well told, is the one most effective means of making that teaching unit real, attractive, and effective in life.

So important a place has the story in all dynamic teaching that we shall devote a full chapter to its consideration.

7. Picture Plan

The lesson may be developed on the basis of pictures that embody teaching values.

These pictures need not be expensive. They may be originals or copies, new or old. They may be cut out of magazines or the daily papers. They may be drawn in mere outline upon the blackboard or upon cardboard.

The picture plan was used with pronounced success for three years in teaching the Bible as a part of the English course in the ninth grade of the Wisconsin high school of the University of Wisconsin. See "Teaching the Bible in the Junior High School," by Charles S. Pendleton, *The English Journal,* Volume VII, Number 10, December,

1918, discussed by Miller in his "Directing Study."

It was a four-weeks' course, five hours a week, twenty periods altogether, and the procedure in the development of the project was in substance as follows: (1) First period occupied by the teacher, who discussed the Bible as a great non-sectarian religious literature, and showed that much of the world's literature contains references to this literature. (2) On the second day the members of the class found on the walls of the schoolroom 280 colored Tissot Bible pictures, each bearing a serial number and Bible reference. This period, and the one on the following day, was spent by the pupils examining the pictures, each rehearsing to himself the stories he knew and noting the pictures whose stories he could not give. (3) Bibles brought from homes, and the class periods for three days spent looking up the unknown stories, the brighter pupils assisting the others. (4) Written test on the pictures. The class was divided into groups and selected numbers referring to pictures were written upon the board for each group, the pupils writing the stories thus indicated. Papers graded roughly by the teacher and the better ones praised. (5) Several days spent in the telling of the stories by pupils. (6) Two days of competitive story-telling, each pupil selecting his own story from the whole number under consideration and giving the story in his own way before the class, all taking notes on all the stories told, and balloting at the end for the best. (7) Citation of references to the Bible in literature, the pupils looking up the ma-

terial at home during the story-telling competition, each finding three or more references and handing them in written on slips of paper. These were read in the class by the teacher, who called for the underlying Bible story or incident. (8) With a day or two of warning, the hour was spent giving quotations from the Bible, with a statement regarding the context. (9) Invention of fiction based on Bible stories, after the order of "Ben Hur," "The Other Wise Man," and "Paradise Lost." Pupils read their own stories to the class, some writing as many as six. (10) Three periods devoted to dramatization of Bible stories, the pupils dividing themselves into groups of twos, threes, and fours. (11) Story-telling again.

This plan might be used with success with some one group of Bible books or with a single book, as for instance, the Book of Acts or the Book of Revelation.

The plan might be used with any single narrative lesson, and one picture would suffice, the pupils being asked to look at the picture and then write a story or an evaluation. In some classes, each member of the class is provided with a stereoscope, and stereoscopic pictures are used. In some large classes, stereopticon pictures are used.

Some teachers use pictures in connection with the telling of stories, but this needs to be done very skillfully, else the picture will break the spell of the story and become a distraction instead of an aid. Pictures should be chosen chiefly for their teaching values, and not for their artistic qualities.

DISCUSSION

1. React to the following statement from Miller: "The new school will aim to delete two major types of waste in our classrooms: (a) the waste resulting from the recitation of anything perfectly well known by any member of the class or the recitation of things that are liable to become a bore to members of the class expected to pay attention; (b) the waste resulting from asking questions which the teacher knows perfectly well the pupil addressed cannot answer."

2. There are many good teaching plans, and the good teacher will seek to use all of them, according to the character of his various teaching units, the age and development of his students, and the nature of his teaching material. The teacher should seek to develop initiative in himself, and dare to be original on occasion, provided his originality begins where that of others stops, or leaves off. Above every other craftsman, the teacher should be a persistent and patient experimenter.

3. Which of the plans discussed in this chapter have you been using most, and why? Which of these plans has been used most by those teachers whom you have seen in action?

4. Select some lesson, and develop a usable outline plan. For another lesson, construct at least two questions that could be used effectively.

5. Indicate how you might develop a research or project plan.

6. Show how the lecture plan might be used in making effective some selected lesson.

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Chapter V

TEACHING STORY DYNAMIC

Story-telling shows teaching values in action, making them real by exhibiting them in life situations, making them attractive by presenting them in emotional reactions, and making them effective through the power of indirect suggestion.

1. Teaching Values in Action in Life Situations

Story-telling makes teaching values real by showing them in action in life situations.

Story-telling might better be called story-showing, for it is far more than a mere telling. It is a telling that makes what it tells understood, vivid, definite, clear, real. The story does not talk about anything. It simply shows it, and shows it in action, and there is no need for anything to be said about it. The student *sees* it.

While making a short train trip in a day coach, a few years ago, I noticed, sitting beside his mother, just across the aisle from me, a boy apparently about ten years of age.

I said to myself, "That is an unusually healthy, fine-looking boy, and I think I shall have to get acquainted with him."

Presently I was able to catch his eye, and I said, "You do not have very good health, do

you?'' He looked at me in astonishment, and then smiled at me, and turned to his mother and smiled at her, but did not say a word.

After a little, I caught his eye again, and said, ''Have you anything in that coat sleeve?'' Then I reached out and grasped his arm and squeezed it, and said, ''Why, that is the real thing, isn't it?'' He smiled at me again, and then smiled at his mother, but did not say a word.

I waited a few moments, and then turning toward him I said, ''Say, if you want to fight any time, just let me know, and I will accommodate you.'' He smiled at me again, and then smiled at his mother, but did not say a word.

Presently he turned to me, and, smiling, said, ''I am ready to scrap with you now.'' ''All right,'' I said, and, pulling him out of his seat, I plumped him down into mine, and tickled him, and then lifted him back to his own side of the car, and said, ''Now, will you be good?'' And he said, ''Y-e-e-s.'' I said, ''All right.''

We were thus properly introduced. Then he came over into my seat, and we had a fine chat. He told me some things about himself, and I told him some things about myself, and then told him a story. He said, ''That is a dandy, tell me another.'' And I told him another.

When the train reached my station, and I said, ''Good-by,'' he said, ''Good-by, I wish you did not have to get off.''

Now, suppose I had introduced myself in exactly the same way to his mother!

Here we have a bit of pedagogy in action, the aim being to develop an ideal of teaching. The

teaching unit is *it is important to find the point of contact in teaching,* and the aim is to present one solution of the problem, "How to gain and hold attention in teaching."

The teaching value of the teaching unit is shown in action in a life situation, and thus is made real. In this case, it is a real life situation, that is, it is a history-story, the events being literally true. But literalness, of course, is not necessary in a story, in order that it may be effective, provided the events are not represented as actual when they are imaginary, and provided further that the events *seem* to be actual and therefore might actually have occurred. That is, they are "true to life."

The characters of the story seem to us to be actually present for the time, and we seem to be actually witnessing their doings and listening to their talk. We see a life problem unfolding before us, and we witness its solution.

It is out of this sense of the reality of the characters and the life situation and the problem and its solution that we gain our sense of the reality of the teaching value, though we might not be able to describe it accurately or to define it adequately.

There are two chief ways of "speeding up" the function of consciousness which we call imagination and of making still stronger the sense of reality in the listener as we tell the story to him, namely, quotation marks and impersonation.

With four little quotation "hooks," the story-teller picks up, so to speak, the character of the story and brings him upon the stage and intro-

duces him to the audience and allows him to speak for himself.

In the story just presented, the boy speaks for himself—"I am ready to scrap with you now"; "Y-e-e-s"; "That is a dandy, tell me another"; and "Good-by, I wish you did not have to get off." And the man speaks for himself—"You do not have very good health, do you?" "Have you anything in that coat sleeve?" "If you want to fight any time, let me know and I will accommodate you"; "All right"; "Now, will you be good?" "Good-by." You see first one and then the other, and you see both at the same time—you see them on the train. It is such direct discourse, as opposed to indirect discourse, in the story, that so effectively enables it to make characters and actions real.

In the telling of the story, the sense of reality can be further developed in the listener through impersonation. The story-teller is first the man and then the boy, and you know which he is, even if all the "saids" were left out, as they should be usually. There are differences in the tones, in the pitch of the voice, in the modulations, and in the gestures. There is imitation of characteristic movements and sounds, and these become vivifying suggestions.

The words of a story by themselves are little more than a mere skeleton, which becomes a living, alluring reality only when touched by the magic of modulation, and illumined by the light of facial expression, and propelled by the force of appropriate gesture.

The dramatic quality, which we are here em-

phasizing, should dominate in the story, both in its form and in its telling, in order that it may, through direct discourse and through the skillful use of voice, face, the whole body, compel the listener to see vividly and comprehendingly the revealing action.

The story-teller need not fear that he will make himself conspicuous through impersonation, for exactly the opposite is true. The very best way for the story-teller to make himself inconspicuous is to hide himself behind the characters of the story, through an animated, dramatic presentation. In this way, and in this way alone, can he get out of the way of the story characters, so that they may be seen and heard.

The slow, quiet, dignified story-teller, who merely tells the story, may accomplish something because of the intrinsic merit of the story itself, despite the defects in the telling, but the value of the story will be increased manifold if the suggestions given above are followed, as I have been able to demonstrate repeatedly to my students during the last twenty years.

2. Teaching Values Shown in Emotional Situations

Story-telling makes teaching values attractive by exhibiting them in emotional situations.

It is easy to discern the emotional appeal in the brief story, "Getting Acquainted with a Boy," presented in the first part of this chapter. When I tell this story, always laughter is evoked by the repetition of "but did not say a word," by the boy's surprising reaction, "I am ready to scrap

with you now," and by the closing vivid picture that is developed in the words, "Now, suppose I had introduced myself in exactly the same way to his mother!"

Other emotions evoked as the story develops are admiration for the fun-loving, wholesome boy, appreciation of the man's interest in the boy and skill shown in his approach to the boy, surprise at the several turns of the story, and curiosity and wonder as the plot unfolds.

And note that none of these emotions are evoked by adjectives, but rather by action. Nowhere does the story say, "laugh," "admire," "appreciate," "wonder," but simply exhibits a picture and leaves it to the listener to do as he pleases.

In other words, emotional situations are presented, and these evoke certain emotional functionings in the stream of consciousness of the listener.

Sometimes, in a story, it is the expression of an emotion by one of the characters that arouses a similar emotional activity in the listener.

In addition to these various specific emotions that are aroused in this story, the story—any story—has other emotional resources. It possesses basic qualities that arouse pleasurable emotions in all human beings.

All human beings are interested in activity. This fact in part accounts for the popularity of the "movies" and baseball, and for the crowd in front of a show window containing a man engaged in some gymnastic performance.

In the story, there is activity, something going on; and the more action in the story, therefore,

the better the story, other things being at all equal.

In depicting this action, the story should employ simple language constructions, and avoid absolutely all "fine writing." Also it should employ chiefly familiar terms. A minister, who was addressing pupils in a reform school, in telling the story of The Prodigal Son, said, "Boys, are you of the opinion that the customary aliments of swine are adapted to the digestive apparatus of the genus homo?"

The other fundamental basis of emotional appeal is the picture in the story. *All human beings are interested in pictures.* They like to look at things. The story gives them something to see.

The story therefore should not waste time describing when there is so much to be showing. Always, in the story, through every event, there must be "something doing." There is here little or no place for description, which is "the portrayal of concrete objects, material or spiritual, by means of language." Description is concerned chiefly with *things,* whereas the story depicts *events;* description deals with *states,* whereas the story represents *actions;* description treats *details,* whereas the story seeks to make a single *impression;* description puts the emphasis upon *seeing,* whereas the story would have us also to *do.*

Each event in the story must be so presented as to form a word picture, with a strong imaginative appeal, in order that the listener may form a clear and vivid image.

The action in the story, therefore, must be fully

pictured, and not briefly indicated, as in allusions, analogies, and most other so-called "illustrations."

And that is all it needs to do. It need not say that anything was or is going to be good or bad, funny or sad. It may well omit all "well's" and "said's" and "oh's" and "my dear children," and other such literary clutter.

Moreover, for the same reason, namely, that they blur or obscure the picture, *all questions should be omitted from the story*, except those that properly belong inside quotation marks.

All human being are interested in looking at pictures of themselves. In looking at a group picture for the first time, any individual will look first for his own, if he is in the group.

Most stories exhibit group pictures, and nearly always the listener is able to see himself in the group.

In listening to the story, "Getting Acquainted with a Boy," a boy or girl identifies himself with the boy, and, for the time, in his thinking, becomes that boy, and the adult, in the same way, becomes the man in the story.

When moving pictures were new, a traveling man, while in Cincinnati, went into a moving picture show, and presently, in the picture, he saw a crowd on Broadway at Forty-second Street, New York City, and his attention was attracted to a man and a woman a little apart from the crowd. He recognized the woman as his wife and the man as himself, and, in his surprise and interest, he unconsciously arose from his seat, and became conscious of his actual surroundings only

when somebody sitting behind him said, "Sit down!" As he resumed his seat, he remembered that he and his wife had been in New York a few months before, and he said, "Well, that is the first time I ever had the privilege of sitting down and watching myself go by."

The story is, in effect, a moving picture, and it enables the listener to sit down and watch himself go by.

3. Teaching Values Presented as Indirect Suggestion

Story-telling makes teaching values effective by presenting them as indirect suggestion.

The basis of this fact is imitation, the instinctive impulse to do as others do, particularly when, through an emotional appeal, this behavior is made to appear attractive.

When the conduct of a story character is "bad" as contrasted with that of one which is "good," the bad becomes unattractive to the listener, who imitates the good therefore rather than the bad.

When the story behavior is wholly bad, and is made to appear unattractive by reason of the punishment that overtook the bad doer, then there results an inhibition of the listener's imitative impulses and the strengthening of such attitudes as will insure him against such conduct and enable him to devise and to effect good solutions of problems in similar life situations.

These suggestions that grow out of the solution of problems in life situations, in the story, are all the more effective in the experience of the listener because they are indirect.

Nobody is saying to him directly, "Do this" or "Do not do that." He feels that he is acting freely, doing as he pleases, thinking for himself, when he acts on the suggestions that come to him indirectly in the story.

Thus all the student's defenses are down, teaching values meet with no opposition, and the teacher becomes a friendly guide leading the student through the wonders of many story worlds and assisting him to see and think and decide and act for himself in the meeting of his own actual life situations.

In order to reach this promised land of teaching efficiency, the teacher needs to master the technique of story-telling and to develop in himself artistry in the telling.

All the events of the story, the parts of the action, the significant things which occur, must be so arranged as to make strong and effective the single impression that is made upon the listener when the climax is reached in the latter part of the last event, where the point is made, and where the truth, or lesson, or teaching unit, is made effective.

In the story in this chapter, the events are as follows: (1) The man's resolve to get acquainted with the boy; (2) the man's approach to the boy and the response; (3) the boy's approach to the man and the response; (4) their visit together; (5) the parting.

If event three were to come before event two, the story would not be "true to life." If event four were to precede two and three, then these would be superfluous and unreasonable, for a visit to-

gether presupposes an approach. Leave out either two or three, and the story is spoiled. Other events might be added with good effect, provided these were significant and helped to strengthen the impression. Some other things actually did occur in this case that would not be significant parts of the action at all, if they were included, but rather would be in the nature of mere reminiscence.

In any story, therefore, it is essential that there be a reasoned, planned, orderly, effective succession of events that will make real, attractive, and effective in life its teaching unit.

The beginning of the story must be brief, its function being simply to get the story to going by introducing somebody or something around which the action may center.

The ending of the story must be just as brief, simply making it evident that the story has come to an end, so that the stream of consciousness may be turned back upon the story as a whole, which is thus enabled to yield its dynamic impression.

The ending must not explain the story, for the story already has explained itself. Nor must the ending add anything to the story, for this would become a distraction.

The ending, "Now, suppose I had introduced myself in exactly the same way to his mother!" does not violate the above principle, though it is an unusual type of ending, in that it evokes quickly a companion picture to be viewed side by side with that which already has been created in the mind of the listener, so that the strongest possible impression is obtained from the contrast between the two pictures.

The story which follows, "Bricks without Straw," seeks to exemplify the principles embodied in this chapter.

The twelve sons of Pedagogy were students in the School of the Great Teacher, in the land of Formalism, and it came to pass that there was a great famine in that land.

Then the sons of Pedagogy said to one another, "We shall starve if we stay in this land. Let us therefore take our children and our possessions and go down into the land of Spirituality, and dwell there." And this they did.

Now, the land of Spirituality was a land of plenty, and the name of the king was Vital Religion. Under his rule, the sons of Pedagogy lived useful, happy lives.

But, after a time, a new king usurped the throne in the land of Spirituality, and his name was Dogma.

King Dogma did not know of the great service that had been rendered in the land of Spirituality by the sons of Pedagogy, and he despised them, requiring them to make psychological bricks without pedagogical straw.

Under these hard conditions, the sons of Pedagogy continued their work, and did the best they could in the making of bricks to be used in the building of houses of character in the city of God.

But the harder they worked, the harder were the conditions imposed upon them by King Dogma. When they would ask for straw, the king would give them stripes.

The sons of Pedagogy would cry, "Give us classrooms straw," but the king's overseers, the

church officials, would answer, "No, you cannot have classrooms straw; mix hubbub with your talk clay, and make psychological bricks, make more bricks and better bricks." Then these overseers would beat the sons of Pedagogy with their clubs of censure because there were not more bricks and better bricks.

Then the sons of Pedagogy would cry, "Give us suitable furnishings straw," but the church officials would answer, "No, you cannot have suitable furnishings straw; mix bareness with your talk clay, and make psychological bricks, make more bricks and better bricks." Then these overseers would beat the sons of Pedagogy with their clubs of censure because there were not more bricks and better bricks.

Then the sons of Pedagogy would cry, "Give us blackboards and maps straw," but the church officials would answer, "No, you cannot have blackboards and maps straw; mix blank walls with your talk clay, and make psychological bricks, make more bricks and better bricks." Then these overseers would beat the sons of Pedagogy with their clubs of censure because there were not more bricks and better bricks.

Then the sons of Pedagogy would cry, "Give us libraries and pictures straw," but the church officials would answer, "No, you cannot have libraries and pictures straw; mix personal opinion with your talk clay, and make psychological bricks, make more bricks and better bricks." Then these overseers would beat the sons of Pedagogy with their clubs of censure because there were not more bricks and better bricks.

So it was that nothing ever was given to the sons of Pedagogy, though much was required of them, and they continued to do the best they could under the hard conditions imposed upon them by King Dogma. And the sons of Pedagogy increased rapidly in numbers. The more they were afflicted, the more they increased; and the more they increased and the harder they worked, the more they were afflicted.

After some years, these numerous sons of Pedagogy arose in rebellion against King Dogma and his wicked rule. They said, "No longer will we make psychological bricks without pedagogical straw. Down with King Dogma!" So they dragged King Dogma off the throne in the land of Spirituality, and slew him, and placed upon the throne the twin sons of Vital Religion, Head and Heart.

Then these new kings ordered to appear before them all the overseers in the land, the church officials, and said to them: "It is wrong to require the sons of Pedagogy to make psychological bricks without pedagogical straw, and already some of the houses of character built with these poor bricks are falling down when buffeted by the winds of temptation and difficulty and adversity. You are hereby commanded to furnish to all the sons of Pedagogy classrooms straw, suitable furnishings straw, blackboards and maps straw, libraries and pictures straw, and any other equipment straw that is needed, in order that the psychological bricks that are built into houses of character in the city of God may be beautiful and durable."

The church officials did as they were commanded by these new kings, Head and Heart, and the sons of Pedagogy then were able to work without fear of oppression and to make bricks that were beautifully symmetrical and that would last forever when built into houses of character in the city of God.

DISCUSSION

1. Note that there are various successive, differing presentations of the teaching unit of this chapter. First it is presented in the form of a comprehensive statement, then it is presented in the form of a story, and then it is presented in analysis, in definition, in example, in incident, in anecdote, in statement, in argument, in discussion, and in a closing story, all being based on an outline plan.

2. Note the informal review that runs through the entire chapter—such a review as constitutes a new view.

3. Note, too, any other phases of pedagogy that are exemplified in the chapter.

4. Analyze and criticize constructively at least three printed stories in the light of the teaching of this chapter. Be a persistent reader of good stories, listen to story-telling, and above all practice the telling of stories.

5. Put some occurrence in your own life into good story-telling form. The best of all stories for use in your teaching are those which come out of your own life—and out of the lives of your pupils, as Lucy Sprague Mitchell shows in her "Here and Now Story Book."

6. What has helped you most in this chapter, and why?

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Chapter VI

TEACHING APPROACH DYNAMIC

The approach in teaching should be made with the teaching unit itself, directly, vitally, originally, and interestingly.

1. Teaching Unit First

The teacher should begin the teaching period with a presentation of his teaching unit.

This presentation will assume various guises, according to the nature of the teaching unit, the age or condition of the students, and the lesson plan.

It may be in the form of a definition, as in the first two chapters of this book, the remainder of the teaching period being devoted to an expansion, elaboration, and enforcement of the definition.

It may be in the form of a didactic summary statement, as in the third chapter of this book, the remainder of the teaching period being devoted to an expansion, elaboration, and enforcement of the statement.

It may be in the form of a precept or rule which will constitute in part a basis for the presentation that follows, as in the present chapter.

It may be in the form of a question, the answers to which, whether written or verbal, shall constitute the basis for the presentation that follows, as if the teacher of this chapter were to ask the members of the class the question, "What is the first step to take in the teaching of a lesson?" and use the answers as a basis of procedure.

It may be in the form of a story presentation of the lesson materials, which are then developed in various ways—through another story, or the retelling of the same story by a member of the class, or dramatization, or discussion, or handwork, or some other way.

It may be in the form of an extra-lesson story that has in it the teaching unit, which will be taught again in other ways, as the teaching plan develops.

It may be in the form of a song, sung by the teacher alone, by a visitor, by a member of the class, or by all together, followed by a further developing of the teaching plan.

It may be in the form of a personal experience that begins at once to make effective the teaching unit, which is then further developed and enforced.

It may be in the form of the first of a series of headings or statements that constitute the backbone of an outline plan.

It may be in the form of an abrupt announcement of a lesson purpose, such as, "I have seven things to say about this lesson." In giving a lecture, "Dynamics of Teaching," I have sometimes begun with, "There are ten sticks of God's dynamite that must go into all good teaching in the

church school," and then proceeded at once to state and discuss the first.

It may be any one of numerous forms other than those here mentioned, if only it will focus attention at once upon the teaching unit.

2. Omit Formal Introductions

The teacher should get quickly at the lesson itself, without any formal introduction.

While engaged in editorial work, there was submitted to me for publication an article which began as follows: "In considering the young child we are dealing with the most delicate and potential material in existence. Those using the camera know the sensitized film on which the tiniest ray of light leaves its impress. Others are familiar with the plastic phonograph record and its ability to transmit every sound. But they in no way compare with the delicacy of the little child or the skill required in ministration; for in this little creature is the possibility of a complete life, able to work out a worthy destiny for itself and to make its contribution to society."

This is not half of it, but this is enough. Now what is this man trying to say? He may know, but we do not know—yet. If we stay with him long enough we may find out, but none of us are going to stay with him that long. Some of us already have wandered far afield mentally. He seems to be going to say something about "the young child," but he has not said it yet, and, when he does say it, if he ever does, it will not make much difference what it is, for this introduction

would fit any discussion of any phase of childhood that anybody might write—if it would fit anything. It is general and formal and stereotyped and scholastic. If you are curious, let me set your mind at rest, for the theme of the article was, "Teaching Fundamental Concepts of Religion to Small Children."

I have before me one of the more worth-while of the newer pedagogical books, in which I was compelled to read two chapters before I could find out what the author was talking about, and probably I am about as intelligent as the average individual who reads such books.

In the first chapter the author anticipated various objections to his views and answered them, but I did not yet know what his views were. If he had first given me his views, at least in brief, I should have been in a far better position to evaluate the objections and his answers to them. Or, better, he might have left out the first chapter altogether, so far as I was concerned.

The second chapter was a little better, but it took too much for granted. If he had begun with the third chapter, where he presents some concrete material, and gives us the thing itself about which he has been talking, the book would have been improved at least one hundred per cent.

When will teachers ever learn to cease commencing to start to get ready to begin—and begin?

3. Mind Always Ready

The teacher should understand that the mind of the student always is ready for any suitable

teaching unit, and that the mind never needs to be prepared for anything.

All any teacher ever needs to do in the way of preparing the mind of the student is to get attention, and attention is best secured by presenting something to which attention may be given, instead of talking about something that is to be presented later.

The only way to arouse interest on the part of the students is to present something that is interesting, and the teacher should learn that the most interesting thing in the world is the lesson itself, namely, the teaching unit. It is far more interesting than anything any teacher possibly could say about it. If only he will present the lesson, he will not need to say anything about it. It will speak for itself.

If the teacher simply must say something about his teaching unit, then let him first present it, so that the students will at least know what it is about which the teacher is talking. A fifteen-minutes' guessing contest on the part of the students concerning what the teacher may be leading up to is a poor preparation for anything.

I read, in one of the books of pedagogy, an account of a piece of public school teaching, in which the teacher sought to "prepare" the minds of the children for the learning of a new German song. She began by saying, "Do you remember, children, that I promised you a great surprise this morning? Well, this is it. One day not long ago, Miss S, Miss T, and I were talking over our program for the May festival, and we decided that the little people did not have enough to do. The

first grade children are to play a little story, and our two grades, you know, are to sing The Little Princess. So we thought that the second grade ought to have a little part of its own. Now what do you think it is to be?'' And on this teacher goes for fifteen minutes longer before she ''tells'' the children what ''it'' is. When she finally does get to ''it,'' the ''surprise,'' the children undoubtedly will be too bored to be surprised at anything. The way to surprise anybody is to surprise him, and not talk about it. The greatest surprise this teacher could have given this group of children would have been to begin the teaching period with the real lesson, the new song, without talking *about* it at all. And why should this teacher have gone into the details of her planning for the class? There was no more good reason for it than there would be for the placing of the cooking utensils upon the dining-room table when the meal is served.

If you have been one of those ''preparation'' teachers, then try just being a teacher. I have been trying it for twenty years, without the ''preparation'' first step, with students of various grades and conditions, and it works.

4. Confidence in the Student

The teacher should trust the student to do any necessary recalling and associating of facts already learned, without any prosy prodding.

If there is any such thing as a ''law of apperception,'' it is a ''self-starter,'' and the teacher need give himself no concern about it, provided

he has a real lesson to teach, a genuine teaching unit, properly selected and graded.

The student must of necessity react to any new situation with all that he is, with his whole past experience, with the complex total of his memories and imaginings and perceptions and conceptions and associations, and he will react if the teacher only will present something to which he may react, before driving him away or putting him to sleep with his "preparation" performances.

Whatever the student needs to recall, in order to understand and evaluate the new song or story or definition or statement, he will recall automatically, necessarily, and inevitably, without any "preparation" impertinences from an unprepared teacher.

If only the teacher will quit trying to carry the whole teaching load, and allow the students to do their fair share, the results will be surprising even to the most optimistic.

It is not necessary to tell a student that anything in the lesson is beautiful if you will let him look at it, or to tell him that a thing is ugly if you will let him see it. Get something before him, and then, as a good teaching artist, get out of the way and give him a chance to view it—only being careful to see that the light is good.

5. Reviews Should Be Vital

The teacher should save reviews until connection is established with the new teaching unit in the thinking of the student.

If a teacher were to sit up all night trying to

find the worst location for a review of a previous lesson, he would place it at the beginning of a teaching period, before presenting the new and more interesting and more important lesson.

The middle of the teaching period, or the end, any other place, is a better location for a review, after there is a new lesson with which the old ones may be associated.

If the teacher would assist the student in tying things together in his thinking, then he must first give him something to which to tie. The student must have before him both the old and the new before he can tie them together.

And let us abolish "Review Sunday" forever. It makes of review a bugaboo—there is no new lesson to give point and punch to review. The review is thus formalized and devitalized.

Reviews should be spontaneous and vital. Reviews should be new views, new impressions, new solutions, new activities.

A review may take the form of a retelling of the story, by a student immediately following the telling by the teacher, or at a later teaching period. Or it may assume the form of a dramatization, immediately following the telling of the story, or without telling at all. It may be a second dramatizing at a later teaching period.

It may be in the form of lesson study on the basis of a previous presentation by the teacher, or of the writing of a paper, or of a discussion, or of questions and answers.

Whatever the form, it always *must be immediately connected with a new teaching unit previously presented by the teacher.*

6. Make Beginning Interesting

The teacher should approach every new lesson quickly, vitally, simply, directly, freshly and interestingly.

If the beginning assumes the form of a story, the teacher needs to be on his guard lest it drag in "preparation" clutter. Omit from the story's beginning all descriptions, all adjectives, and all questions, and let it begin quickly with a single sentence that presents a human being, a lower animal, a fairy, or an inanimate object—something around which the action of the story may center in its beginning. Indeed, everything that has been said about the beginning of a teaching period will apply to the beginning of a story, for the story is in itself a presentation of a teaching unit.

If the beginning is a definition, let it adequately define, in straightforward, simple, vigorous phraseology, making connection with some student life situation.

If the beginning is a question, let it be a question that effects a point of contact with a student interest or situation and that evokes thought.

A beginning is all the better if it is in the nature of a "shock educational," arousing an emotion of surprise or wonder or doubt or humor.

7. Five Formal Steps Fallacies

The custom of approaching a lesson gradually and formally has grown out of the first of Herbart's "Five Formal Steps," all of which are false.

Everyone of the five "formal steps" is a step toward pedagogic perdition. About twenty years ago, Professor Irving King, in his "Psychology of Child Development," in about three pages, put psychological dynamite under these pedagogical monstrosities and blew them to the four corners of the earth, but some teachers just will continue to go to those same corners in order to collect and use those same pieces.

The "five formal steps"—preparation, presentation, comparison, generalization, and application—grew out of the following misconceptions:

(1) *Faculty psychology.* Reputable psychologists today do not believe in the existence of "mental faculties." A human being has no memory as something with which he remembers. When he remembers, he remembers with all he is. Involved in remembering, there is imagining and perceiving and conceiving and reasoning and feeling and willing—the mind is functioning as a whole, and not in one of its "parts." It has no parts. Nor has a human being an imagination which can be cultivated in itself or used by itself, but rather imagining is one phase of consciousness, and there is involved in it the whole of the mental unity. So it is that the whole philosophical substructure of the five formal steps falls out from under them, since we have learned that the mind does not function *sectionally* and formally.

(2) *Adult psychology.* Not only did the five formal steps grow out of the old faculty psychology, which we now know to be false, but this false psychology was an adult psychology, before the days of our modern child psychology. It has been

bad enough that mature students should be afflicted with five formal steps, but it is preposterous when imposed upon a child, who cannot take even one formal step, to say nothing of five. A child can take only one step at a time, and that must be a step within the circle of some present actual life situation. Away with this abominable pedagogic millstone that we have been hanging about the neck of the child!

(3) *Metaphysical psychology.* The five formal steps grew out of a psychology that was well placed in the department of philosophy in the college and university. It was metaphysical, philosophical, theoretical, and has been supplemented by a psychology that is experimental, genetic, social and religious. This psychology stays around where facts are and clings close to life and discloses God's method of working in the human soul. Of course we still have with us our speculative psychologists, and we need them, but the teacher cannot hope to learn very much of practical value from them. Our new psychology makes it impossible for us to hold to the Herbartian formalism.

(4) *Abstract psychology.* The five formal steps grew out of an abstract psychology, and not out of applied psychology. It is only when we get away from the embalmed abstractions of the theorists into the living stream of consciousness itself and see mind in motion that we can hope to receive help from psychology in developing a vital pedagogy. The mind of the student in motion does not progress in formal goose-step fashion. Good teachers always have known this, and none of

them ever found themselves until they dared to break away from the "steps" vagaries that had been drilled at them in the schools of pedagogy. They have learned that teaching is not a formal process at all, that indeed, it is not any kind of process, but rather a *vital act*, and that therefore *knowledge is not the first thing in teaching*, in fact not even the second or third thing. The five formal steps were devised as a means of imparting, or conveying, to the student a specific body of knowledge, and we know today that this cannot be done, and that it would not be worth doing if it could be done.

I quote the following from "Directing Study," by Prof. Harry Lloyd Miller: "A mechanical approach is illustrated in the five formal steps—preparation, presentation, comparison, generalization, application. The ardent disciple of Herbart regards these steps as a general method applicable to any subject in any stage of education. In practice a disproportionate emphasis is given the first and second steps. Energy is usually exhausted before generalization and application are reached. Another defect, in general, is the failure to start with a problem which is real to the pupil and in which there is projected, at least, a way of thinking. In all such formal steps as the five steps, the tendency is to assert the primacy of subject matter. This, in fact, is the crux of the whole matter in placing the emphasis on the knowledge ideal. Informational instruction occupies the center of attention. Too often real thinking becomes quite incidental to the acquisition of ready-made information. To require a class

of some thirty pupils to advance in the order laid down in formal methods presupposes a regimental unity that does not exist. The indolent formalist is strongly tempted to accept all these accredited forms and to administer his work under the control of arbitrary standards to the utter neglect of that continual moral analysis which is imperative in the application of the social principle to educational procedures. Of preparation there is no end—reviews, ambushing the facts, much ado in getting ready to do something."

In one of the more recent books in pedagogy, in many respects an excellent book, the author strangely clings to the first of the five formal steps, saying, "The teacher must put pupils in a favorable frame of mind; must prepare mental backgrounds," whereas the fact is that pupils who have teachers that are vital and not formal in their teaching always will have mental backgrounds without any special immediate preparation and will at the very beginning of the teaching period be in a favorable frame of mind.

This author, after making the suggestion regarding formal preparation, gives a number of examples of such preparation. One of these is the following: "A second grade class reading Cinderella. At the beginning the teacher reviewed the story as far as they had read." This was wholly unnecessary, for the children no doubt were eager to go on with the story at once, already having in mind a more vivid picture of the first part of the story than the teacher herself.

Another example given is the following: "A third grade class in Chicago was studying the

water supply of the city. They were ready to discuss the laying of a pipeline out into Lake Michigan. At the beginning of the period the teacher had the class recall the earlier methods used to secure water; namely, dipping water out of the lake, digging wells, using water wagons, etc." If the children did not already know about the earlier methods, then they would not be so much interested in them as in the newest method, and therefore they should have learned about the last method first, particularly since a knowledge of the earlier methods could not in any way be prerequisite to an understanding and appreciation of the new method. In fact it would need to be the other way around, a knowledge of the new method, which was by all odds the most significant of the methods, being a prerequisite to an interest in and appreciation of the earlier methods.

DISCUSSION

1. Criticize constructively the two following additional examples from the book to which reference was made in the last paragraph: (1) "In a fourth grade class the topic for the period was the *Roman Soldiers.* Before taking it up the teacher talked about the *American Soldiers,* their needs, the fact that they were having measles, the Red Cross work which the children were doing, the gathering of magazines for the soldiers, etc." (2) "A fifth grade class was studying 'Robin Hood.' They were outlining the action of the story preparatory to dramatizing

it. The teacher said: 'Today we want to continue the story from where we left off, picking out the important points to put in your notebooks. Let us first review the points which you already have in your books.' "

2. Select some lesson, indicating the teaching unit and suggest at least five possible types of suitable first-steps in making effective this teaching unit. Criticize constructively at least five lesson beginnings in some Sunday-school quarterly.

3. Present something from your own experience that confirms or denies some statement in this chapter, with your individual reaction.

4. Try out, if possible, any suggestions in this chapter that may seem new to you, and make a critical study of the results.

5. Study some other teacher in action, and note whether or not he grips his students from the beginning of the teaching period, and determine why he does or does not grip them.

6. Recall, if you can, those of your own teachers who were most interesting and helpful to you, and ask yourself what it was in their teaching that made them so.

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Chapter VII

TEACHING PRECEDENCE DYNAMIC

The teacher's teaching of the lesson should precede the students' study of the lesson.

1. Unification

When the teacher's teaching precedes the students' study, the students' lesson is unified.

A church school teacher said to me, "If my boys would just behave themselves and give attention and study their lessons, I could teach them." I said, "You have that turned around. If you could teach them, they would behave themselves and give attention and study their lessons."

If this teacher had acquired the dynamics of teaching, and so had handled the lesson materials skilfully, presenting a teaching unit with an interesting first-step, thus making religious values real, attractive, and effective in their lives, and doing this before requiring lesson study on their part, they would have "behaved" themselves and given attention and studied their lessons. Any class of boys would have done it.

Some teachers seem to think that a "quarterly" was designed as an instrument of student torture, and they put one of them into the hands of a student, and, in effect, say, "You do not know what this is for, you do not know how to use it, you

do not know what lesson study is, you do not know why it ever was made, but I command you to take it home with you and punish yourself with it for an hour each day until I see you again."

And the student wishes that he might never see either the teacher or the quarterly again. And why should he, if that is the kind of a teacher he has? It is not a teacher's business to "hear lessons," but to teach lessons, and he should teach the lesson before any quarterly or text-book or parent attempts it.

"The most difficult task confronting the new teacher at this juncture," says Miller, "is the home study or out-of-class study of preparation of 'lessons.' The disposition of 'helpers'—parents or friendly councilors—is, in almost every case, to pass on or over to the pupil a ready-made sentence, either out of a book, or out of their own construction, just as pieces of pie are passed around at the table. It is easy to fill up with the stuff of lessons. It is so easy to engage in *trick* training. In almost any subject, the 'learner' can be trained to respond to signals. Pupils can readily supply themselves with an assortment of sentences for the next day, and remain wholly innocent of the meaning of what they bring into the class under the very common practice of our lesson-hearing schools."

2. Rationalization

When the teacher's teaching precedes the students' study, the students' lesson study is more meaningful.

The teacher has brought the lesson down out of the clouds of abstraction, and placed it close to the student, in the clear light of reason.

The facts and truths of the lesson have been made understandable, and have been so related to some life situation that they are made beautiful and significant to the student, and therefore he now may proceed intelligently in his lesson study.

A teacher can do better teaching than any quarterly can do, no matter who wrote it, for, in the teaching of the living, present teacher, words are supplemented by personality and emphasis and modulation and gesture. There is a continuous give and take, or interaction, between teacher and students.

The teacher knows the students, their limitations and interests and problems, as no lesson writer, however competent he may be, ever can know them, and thus he is able to make lesson values real to them.

With such teaching in the class, the students are enabled to study outside the class with a *plan* in mind, intelligently, understandingly, purposefully.

3. Motivation

When the teacher's teaching precedes the students' study, the students' lesson study is made worth while in their thinking.

If the student's lesson is to be of any real value to him, it must be done, not as a mere requirement

on the part of the teacher or for some reward, but because it seems worth while to him.

When lesson teaching by the teacher precedes lesson study by the student, the latter has received practical help in the meeting of some actual life situation, and is therefore interested in the lesson because there has been developed in him a sense of lesson values that make it appear to him that further lesson study is a worth-while activity. The teacher has made lesson values *attractive* to him, through his skill in the handling of the teaching materials.

No good teacher will require lesson study of the student merely for the sake of lesson study. He will be concerned that the lesson study shall be a continuation of his teaching, and that it shall further make lesson values real, attractive, and effective in his life.

He knows that all lesson study not properly motivated and made worth while in the student's own thinking is purely mechanical and wholly unprofitable—is not really lesson study at all.

He realizes that the student, for instance, might memorize by rote a required piece of memory work and that he might be able to answer correctly all the questions in the "quarterly" and at the same time not have done any genuine problem-solving lesson studying at all.

So this teacher keeps a lesson ahead of his students, teaching the lesson before they study it, making the first impression true and strong, presenting adequate solutions of actual life problems, and developing effective motives for profitable lesson study on the part of the students.

4. Emotionalization

When the teacher's teaching precedes the students' study, the students' lesson study is more interesting and enjoyable.

School life is attractive when it is real life, and it is real life when educational values are made real, attractive, and effective in life, and each student is properly adjusting himself to the others in adequate social living.

Several years ago, in a midwestern city, I said, in an address, "When a boy fourteen years of age does not like to go to Sunday-school, there is something the matter with the school," and the superintendent of a backward Sunday-school on the principal boulevard of the city became angry at me and said mean things about me. Two years afterward, he apologized to me publicly, repeating what I had said and saying, "When you said that, two years ago, it made me mad, because I did not believe it, but it made me think, and it got me to reading and studying, and I know now that you were absolutely right."

It is our business to make children and boys and girls and young people and adults, all of them, "like" Sunday-school, or church school, because their spirit lives are nourished there, their life problems are solved there, they are helped in their thinking and living there, they are first taught and then asked to study there, they have a good time there.

This statement will apply also to the public schools. We are told that, of every seven hundred who enter the first grade of the public school,

only 154 complete the eighth grade, and only five continue in school until they finish college.

There are various factors, of course, in this deplorable situation, such as economic pressure and lack of encouragement at home, but, after all is said, the schools themselves must bear a part of the blame. Some teachers have failed in their teaching, and therefore in making the school attractive.

5. Utilization

When the teacher's teaching precedes the students' study, the students' lesson study is accomplished in less time and with more benefit.

Why should any student be allowed to waste time wandering aimlessly about in a wilderness of lesson materials when the teacher might guide him quickly to a destination?

Some teachers seem to think that the more difficult they make lesson study for the students, the better teachers they are, whereas exactly the opposite is true. A good teacher does not seek to make school hard for the student, but rather to make it helpful to him.

And the more assistance the teacher can render the student, the more helpful the school will be to him. Lesson study will be difficult enough for the student, after the teacher has done all he can for him in assisting him to economize time and to get the largest amount of real benefit out of his study periods.

The least any teacher can do is to give some real thought and time to lesson assignments, mak-

ing them reasonable, definite and worth-while in the student's thinking, that he may make the best possible use of his study time.

Any such intelligent, effective lesson assignment is in effect a teaching of the lesson before it is studied by the students, even though the teacher may not carry out fully the suggestions of this chapter.

It is to be hoped, indeed, that we shall take a still farther step in our educational procedure, and do generally what already is being done in some of our more forward looking schools, namely, cease to require any home study at all in the elementary grades, and have all lesson study by the students done in the school itself, under competent supervision.

Thus we shall effect a still better utilization of the students' study periods and make still more valuable the far reaching work of the teacher.

Miller insists that the forty-minutes' public school period ought to be extended to seventy minutes, in order to make possible supervised lesson study in the school itself, and in order that the teacher may become an expert in directing activity.

One of the best church schools in America has extended the thirty minutes of teaching time on Sunday to a period of ninety minutes, and the success of the church vacation schools of religion, with the more recent development of week-day schools of religion, is indicative of a growing appreciation of the possibilities of religious education, and is prophetic of a new day of increased facilities for more vital teaching and ample time

for adequate supervision of student study activities.

6. Accumulation

When the teacher's teaching precedes the students' study, the students' lesson study is cumulative in quantity and in effect.

When the student's lesson study is unified and vitalized and motivated by the teacher who, through the skillful use of teaching units, makes dynamic values real, attractive, and effective in life, it is cumulative in his thinking.

He has a sense of worth-while progress in understanding and feeling and willing and doing, and his study is constantly and increasingly gaining in facility and effectiveness.

He does not do less studying because he is thus assisted by the teacher, but more, and he gets more pleasure and benefit out of all his study activities.

One of my students, a teacher, objected, "But, if the teacher teaches the lesson first, why should the pupils study it at all?" "In order to make the teaching more effective in their lives," I said. "But," replied the student, "will they do it?" "That depends on the teacher," I said, "both in teaching and in making lesson assignments." "Do your pupils," I asked, "make it a practice to do the lesson study which you require, when you ask them to study the lesson before you teach it?" "No," she said, "I cannot say that they do; in fact a very small proportion of them do." "Then," I said, "I should think it would occur

to you to question your method, and to be willing to try another method."

If anyone thinks that the teaching in our church schools and the lesson study by the students in these schools have been of such a character as to develop an acquaintance even with the mere superficial contents of the Bible, he needs only to test groups of those who have attended these schools to find that he is mistaken.

A superintendent of public schools, in a Southern city, examined a high school graduating class on biblical facts, and found that, although most of them had been regular church school attendants, they possessed only the vaguest information regarding the chief characters of the Bible. Only one of the forty students apparently ever had heard of Abraham, and this student was a Jew. One member of the class said that "Abraham was the guy who was crucified with Christ."

In a college class in Old Testament history and literature, I gave, as part of a surprise test, early in the course, the following: Locate Sinai, burning bush, mess of pottage, alabaster box, Deborah, Dorcas. All the members of the class were high school graduates and from Christian homes, and had been in Sunday-school all their lives. Not one of the ten young women gave a complete answer, and two did not try at all. One of those who did try gave this answer: "Sinai was a mount where Jesus prayed. Alabaster box was where they put money." Another of these said: "Burning bush—a sacrifice was made there." A third gave the following: "When Paul was changed from bad to good one day along the road, he saw a

burning bush and heard a voice speaking to him. He was blind for three days. Someone sold his right of inheritance for a mess of pottage. Alabaster box we heard about in Sunday-school a few Sundays ago, however——." A fourth answered as follows: "I do not know anything about Sinai. I have heard of burning bush, mess of pottage, alabaster box, and Deborah, but I know nothing about them." Some other parts of the test did not fare any better.

7. Transformation

When the teacher's teaching precedes the students' study, the students' lesson study is more practically and vitally helpful.

And, after all is said, that is the chief consideration. The important question always is: What does the student's lesson study do to him? To what extent does it transform his life? How far is his personality developed, his experience enriched, and to what extent are his adjustments facilitated?

The student's lesson study, when it is motivated and directed by good teaching, will result in transformation of life and in transmutation of character into and through controlled behavior.

Let the reader keep in mind here the definitions in Chapter II of this book. Some years ago, W. W. Charters, writing for public school teachers, in his "Methods of Teaching," said: "The purpose, or function, of teaching is to assist students to appreciate and control the values of life." And Strayer, in his "A Brief Course in the Teach-

ing Process," said: "Education is worth just the difference it makes in the activities of the individual who has been educated." He said, speaking of education in general, that it must be physical, intellectual, moral and practical. "Our modern view of education is leading us to stress, along with physical and intellectual education, a kind of training which aims to develop an individual whose moral standards are positive rather than negative. Moral-social education should establish ideals of social service as well as standards of individual righteousness."

When, for nearly a generation, public school leaders have been stressing the vital and functional character of education, and emphasizing moral and social values, surely our church schools cannot afford to be guided by any lower ideals.

If we fail to keep step with the most advanced educational theory and practice, it is not simply that our schools suffer in comparison in the thinking of the students, but it is that we fail to measure up to the greatest of educational opportunities and that we fail to make effective in life those dynamic religious values which are, for the most part, lacking in the materials of public school education, and which are absolutely essential in the solution of national and world problems and in effecting in individuals adequate social living.

It is imperative that we see to it that our teachers actually do make real, attractive, and effective in life our religious values, and that lesson study by our students shall be to them practically and vitally helpful.

"A seemingly inevitable tendency," says

Miller, speaking of the public schools, "is to fall back upon acceptance of ready-made data. It will require years of patient and persistent experimentation to eradicate the disposition to regard 'learning' as the acceptance of facts, and to move up to the level of viewing education as the process of analyzing problems in the light of facts."

DISCUSSION

1. What would you say to a teacher who says, "My pupils just will not study their lessons"? What does the average church school teacher mean by "lesson study"? If you do not know, question some teachers, and find out.

2. When your own students do not study their lessons, in a vital, practical, helpful way, it might be well for you to hold a private session with yourself.

3. Always, in any attempt to solve the problem of student lesson study it is of first importance to see the situation from the students' viewpoint. It would be advisable, in classes above the primary grades, to secure written answers, occasionally, to some such questions as, "Do you study your lessons, and why?"

4. Who, in your own judgment, is chiefly responsible for the failure of students to study their lessons? An easy way out would be to place the blame upon the parents.

5. Give an example, if you can, of real lesson study by some student.

6. What is your reaction to the suggestion that

the teaching time in the church school be extended, and that all lesson study by the students be done in the school, under the supervision of the teachers? How could this be brought about?

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Chapter VIII

TEACHING ANIMATION DYNAMIC

In order to make his teaching effective, the teacher should speak with rapidity, distinctness, modulation, emphasis, originality, conviction, emotion, gesture, and impersonation.

1. Rapidity

In speaking, the teacher should move quickly from word to word and from sentence to sentence, at an average rate of speed of about two hundred words a minute.

The student sees things in wholes, and apprehends quickly, if at all; and, if he does not, the teacher cannot help the situation by slowing up, for, if he does, the student will go off and leave him—mentally speaking.

Each teaching whole, or thought, or idea, is presented in a group of words or sentences, and the teacher must get before his students quickly his lesson material in these teaching wholes—if he expects them to give attention and comprehend and be interested.

The focus of attention changes many times during each moment of the teaching period, and the teacher must constantly present quickly new successive units of thought as objects of the student's

attention. Else the student's mind will wander here and there, and he will be bored during the time he is mentally present.

Moreover, rapidity in speech suggests to the student that the teacher "has his heart in his work," and that his teaching is important. It magnifies the whole teaching act in the thinking of the students. An excess of calmness and deliberation may make teaching easy for the teacher, but it will never make it effective in the life of the student.

2. Distinctness

In speaking, the teacher should articulate and enunciate every word correctly, clearly, and distinctly, giving conscientious attention also to pronunciation.

Rapidity in speech, as we have seen, has dynamic value in that it suggests life and interest and power, and the average rate of speech, varying of course according to the nature of the subject matter, cannot be too rapid, provided the student is made to hear and understand every word without unnecessary effort. Correct, distinct utterance by the teacher is an element in animation, and lends a dynamic quality to his teaching.

Those who have not been fortunate enough to have had training in phonetics, and whose early training and environment were not favorable to the development of purity in tone, and accuracy and distinctness in utterance, may find helpful the compilation and arrangement of the exercises

which follow, and which have been used successfully with my classes. Thirty minutes' intelligent, determined practice a day for a year or two has resulted in marked improvement in the utterance of many students.

(1) LONG VOWEL SOUNDS

One of the six pure long vowel sounds is illustrated in each of the six lists which follow, all the words in each list containing this sound.

a. Papa, arm, armament, hard, yard, farm, alarm, palm, psalm, heart, father, calm.

b. Day, gay, ale, fail, wail, stale, nail, they, pray, stay, pail, may, bay, clay, gray, hay, slay, sleigh, fay, way, weigh.

c. Be, me, key, three, spree, she, knee, we, eel, feel, wheel, real, steal, steel, meal, kneel, squeal, bean, redeem, unique, machine, agree, tree, stream, gleam, treat, receive, believe, sheaves, grieves, Genevieve.

d. Awe, awful, ball, bawl, sprawl, saw, claw, raw, pshaw, shawl, maul, hall, law, bought, thought, chalk, naught, sought, squall, Arkansas, daughter.

e. Old, ode, go, home, no, know, show, foe, beau, bureau, gold, mould, fold, sew, so, sow, hold, grow, crow, Rome, roam, foam, known, shown, shone, prone, bone, groan, throne, thrown, mote, note, boat, gloat, float.

f. Do, to, too, mood, food, boot, route, root, moon, room, noon, boon, soon, who, spoon, loon, coon, maroon, balloon, croon, loot, fool, crude, crew.

(2) SHORT VOWEL SOUNDS

One of the six pure short vowel sounds is illustrated in each of the six lists which follow, all the words in each list containing this sound.

a. At, hat, mat, nat, fat, cat, pat, sat, man, span, land, brand, cattle, tattle, actress, band, bag, rag, nag, than, share, fare, bare, scare.

b. Get, bet, let, set, pen, men, Ben, stem, glen, wren, when, them, then, meadow, leather, feather, heather, better, etch, fetch, stretch, extra, recess, amen.

c. It, bit, fit, knit, pit, slim, thin, begin, been, shin, spin, skin, fill, bill, bitter, kick, stiff, Jim, him, trim, sing, thing, strict, women, lip, Wilson.

d. Not, got, rot, lot, shot, what, ask, pass, slant, after, pastor, dance, class, command, frolic, dog, bog, frog, log, hog, totter, throttle, bottle, motto.

e. But, nut, rut, shut, cut, tub, grub, butter, shutter, ton, tongue, fun, lunch, bunch, punch, touch, such, much, none, nun, done, son, sun, money, her, other, brother, curtain, Thursday, sir, mirth, girl, earth, pursue, virtue, term.

f. Foot, put, book, look, shook, hook, crook, took, cook, partook, forsook, nook, could, would, should.

(3) DIPHTHONG SOUNDS

One of the three diphthong sounds is illustrated in each of the three lists which follow, all the words in each list containing this sound.

a. Oil, boy, coy, annoy, employ, employer, royal, roisterer, boisterous, moist, joy, hoist, cloister, oyster, toil, boil, soil, enjoy, embroider, alloy, join, enjoin.

b. Eye, aisle, guy, my, high, buy, shy, spy, rye, tie, try, mine, shine, line, benign, nine, time, bind, blind, grind, height, sprite, type, mighty, why.

c. Cow, bow, bough, plow, how, howl, now, row, down, clown, bound, renown, sound, around, ground, mouth, power, shower, loudly, vouch, out, mound, pow-wow, owl.

(4) HEAVY CONSONANT SOUNDS

One of the eight heavy consonant sounds is illustrated in each of the six lists which follow, all the words in each list containing this sound.

a. *B.* Bob, bib, big, babe, boy, bind, bell, rib, rubber, rub, dub, grub, blubber, trouble, tub, fib, rob, sob, mob, throb, job.

b. *D.* Did, died, do, day, dough, bid, skid, rid, bled, reed, dead, road, bed, explode, ahead, Ned, dawn, daughter.

c. *J.* Judge, jug, John, jig, join, rejoin, Jack, Joseph, joke, James, badge, rage, enrage, budge, fudge, joy, engage, jay, jolly, jollity.

d. *G.* Gag, gave, gone, good, grim, glance, grace, grieve, aggrieve, lag, rag, bag, stag, rugged, engage, gage, bungled.

e. *V.* Vow, revive, vivid, vine, veil, vision, vim, thrive, bereave, believe, vital, unravel, very, vanity, vagary, volume, versatile, pave, crave, divide, have.

f. *Th.* They, them, then, this, that, bathe, lathe, breathe, sheathe, therefore, whither, weather, heather, feather, leather, either, mother, father, northern.

g. *Z.* Buzz, does, fuzz, gizzard, blizzard, zip, zone, Xenophon, cows, brows, nose, goes, shows,

close, beans, hesitation, authorization, indecision, harmonize.

h. *Zh.* Azure, pleasure, treasure, leisure, seizure, usual, usury, garage, barrage, camouflage, visionary.

(5) LIGHT CONSONANT SOUNDS

One of the eight light consonant sounds is illustrated in each of the eight lists which follow, all the words in each list containing this sound.

a. *P.* Pep, pop, pot, pepper, pit, tip, rip, ship, snip, slip, flip, dip, strip, lip, lap, pleasure, reply, place, employ, spray, supper.

b. *T.* Tot, top, tip, tick, tack, took, take, hat, rat, pat, pot, cat, fat, ten, knit, spit, hit, bit, that.

c. *Ch.* Church, chick, chuck, stick, rich, child, catch, patch, match, latch, charm, choice, cherry, checkers.

d. *K.* Kick, kit, kill, kettle, call, calm, cackle, cane, candy, carry, pick, spick, ticket, bake, Kansas, steak, ache, requisition, exquisite, square, squad.

e. *F.* Fife, fun, fat, fill, fit, fan, fifty, thief, strife, wife, knife, tough, cuff, muff, stuff, rough, coffee, fried, fraud, froth, gruffly, roughly, flood.

f. *Th.* Thin, thick, theory, bath, authentic, wreath, hath, moth, ether, thorough, thesis, throw, thrust, thud, thousand, think.

g. *S.* Sis, access, so, saw, say, sing, song, sane, silly, bless, kiss, access, accessory, center, citizen, assign, assay, assort, assail, central, century, coasts, masts, masters, posters, suggesting, switch, faces, necessities, necessary, statistics, masks, assume, hiss, guests, possessions.

h. *Sh.* She, shy, shut, shock, shell, ash, hush, bashful, dish, splash, crash, hash, mash, fish, wish, sash, bosh, slash, squash, fashions, affection, location, legation.

(6) OTHER CONSONANT SOUNDS

One of the eight other consonant sounds is illustrated in the eight lists which follow, all the words in each list containing this sound.

a. *M.* Main, man, men, mend, mingle, ministry, message, mystery, moan, mane, ram, Sam, blame, dream, merry, stream, memory, maintain, stamp, slumber, lumber.

b. *N.* Noun, now, never, none, known, nonsense, sane, reign, rain, stain, bane, attain, plane, gain, nonentity, bean, tone, punish, prevent, plaintive, abandon, foreign, dinner, notation, fascination.

c. *Ng.* Sing, ring, sting, gong, wrong, song, going, thing, saying, doing, playing, belong.

d. *L.* Lily, low, law, limb, long, Lowell, lady, fill, bill, meal, kneel, squeal, peal, shall, will, bell, fully, similar, dual, skill, follow, rally, volley, willingly.

e. *R.* Rare, ring, row, rye, raw, rarity, ran, rain, tear, bare, fair, share, dare, flare, more, wear, error, staircase, arrival, arrayed, retrace, research, carry, surgery, radically.

f. *W.* We, way, wail, wine, will, woe, wings, went, willing, war, once, wonder, worse, worth, well, wart, Wordsworth, wood, swamp, which, whistle, wile, while, anywhere, whisk, quick, awkward, quack, request, sanguine, squabble, highway.

g. *Y.* Yet, yes, you, your, young, yearn, yellow,

yesterday, few, stew, hew, beauty, Tuesday, superintendent, superstitions, duty, yell, cured, lure.

h. *H.* Ha-ha, hail, he, his, her, whale, wheel, where, when, why, whiskers, whip, awhile, whirl, hear, hearer, hydraulic, Hebrew, humane, harmonized, hullabaloo.

(7) VARIOUS COMBINATIONS OF SOUNDS

Combinations of the various sounds are illustrated in the words and sentences which follow.

a. A big black bug bit a big black bear.
b. Geese cackle, cattle low, crows caw, cocks crow.
c. A blue trip slip for an eight-cent fare,
   A buff trip slip for a six-cent fare,
   A pink trip slip for a three-cent fare.
d. Make clean our hearts.
e. Bring me some ice, not some mice.
f. The old cold scold sold a school coal scuttle.
g. Thrice six thick thistle sticks thrust straight through three throbbing thrushes.
h. He sawed six long slim slick slender saplings.
i. He spoke reasonably, philosophically, disinterestedly, and yet particularly, of the unceremoniousness of their uncommunicability, and peremptorily, authoritatively, unhesitatingly declared it to be wholly inexplicable.
j. What whim led White Whitney to whittle, whisper and whimper near the wharf, where a floundering whale might wheel and whirl?
k. Thou bridl'st thy tongue, wreath'dst thy lips with smiles, imprison'dst thy wrath, and truckl'dst to thine enemy's power.
l. An inalienable eligibility of election which

was of indisputable authority, rendered the interposition of his friends altogether supererogatory.

m. Ceaseth, approacheth, rejoiceth. (Repeat.)

n. Peter Piper picked a peck of pickled peppers. Now if Peter Piper picked a peck of pickled peppers, where are the pickled peppers that Peter Piper picked?

o. She sells sea-shells. Shall he sell sea-shells?

p. Theophilis Thistle, the successful thistle sifter, in sifting a sieve of unsifted thistles, thrust three thousand thistles through the thick of his thumb. Now if Theophilis Thistle, the successful thistle sifter, in sifting a sieve of unsifted thistles, thrust three thousand thistles through the thick of his thumb, see that thou in sifting a sieve of unsifted thistles thrust not three thousand thistles through the thick of thy thumb. Success to the successful thistle sifter.

q. How much wood would a woodchuck chuck, if a woodchuck could chuck wood?

r. Zig-zagged zinc zones and zithers.

3. Modulation

In speaking, the teacher should vary his tones in such a way as to give life and meaning and power to his words.

A monotone is a dead tone, and tends to monotony in speech. The teacher's voice should exhaust the possibilities of the scale in its variations in pitch, and should be continuously changing from the high tones to the low tones, and

from the low to the high, according to the meaning of the words and sentences and the effect to be produced in the thinking of the student.

A word or a sentence, therefore, may end with a descending low tone or an ascending high tone. A word may be uttered in a tone that goes up and returns down in pitch, or that goes down and returns up.

No fixed rules can be given for modulation. The teacher must realize its importance, and somehow *modulate*. Let him watch himself and drill himself, and seek the frank criticism of some friend who is willing to assist him.

The long vowel exercises, in the lists given under number two, in this chapter, may be used for practice in modulation. Begin each long vowel, or each word containing such vowel, low and end high. Then begin each high and end low. Then begin each low and go to high and return to low. Then begin each high and go to low and return to high. Many other variations are possible.

4. Emphasis

In speaking, the teacher should emphasize each new word and idea, as it occurs for the first time in each sentence or paragraph, by means of greater force in utterance, as well as by modulation and gesture.

Not only is such emphasis an element in animation, expressive of a dynamic quality in the teacher, but it is necessary in order to attract the student's attention to the more significant words

and to assist him in gaining the meaning of the whole.

For example, in the preceding paragraph, the words that would require more emphasis then the others are element, animation, dynamic quality, teacher, attract, attention, significant, assist, meaning, and whole.

5. Originality

In speaking, the teacher should seek to use original, vigorous, fresh, expressive, characteristic language.

Original language is talk with teeth, and talk with teeth makes teaching attractive and effective. Such talk grips and holds and pulls and compels.

Talk is a revealing of the teacher's thought and is appealing to the student only when it casts off the grave-clothes of stereotyped phraseology and the funereal trappings of mediocrity, and dares to stand forth in its own original loveliness.

A great painting is the result of the mastery of the technique of painting gained from others, combined with an original blending of colors in expressing an individual ideal. So it is in teaching. Why should a teaching artist think that he can close his eyes and throw his language colors at the canvas and expect to produce a masterpiece of pedagogic effectiveness?

It would seem that almost any teacher who is a student as well as a teacher, ought, some time or other, to pass from the kindergarten of correct speech to the college of effective speech, and be

able, by and by, to secure a degree in facility of significant utterance.

The following suggestions are offered to the teacher student:

(1) Practice expressing the same thought in four or five different ways, choosing the best and justifying it as the best. (2) Study carefully examples of effective speech by others, not for quotation purposes, but in order to discern the principles involved, to find out why these examples of speech are effective. (3) Keep reminding yourself that it is not so much *what* you say that counts, but how you say it, and make up your mind to say it effectively. (4) Ask some intelligent friend to criticize your speech frankly, and then profit by the criticism. (5) Try to avoid saying anything exactly as some one else might say it. (6) Make a study of figures of speech, and seek to say some things figuratively.

6. Conviction

In speaking, the teacher should have the conviction that he has something worth saying and that he is able to say it.

A sense of the importance of his teaching and of the value of skill in the presentation of the teaching unit, combined with an adequate appreciation of his students, will lead to thorough preparation, which in turn will develop a self-confidence that will become a dynamic factor in animation, which will magnify the whole teaching act in the thinking of the student.

Thus realization leads to preparation, and

preparation to animation, and animation to vitalization. If the teacher has his "heart in his teaching," the students will give both their heads and their hearts to it.

7. Emotion

In speaking, the teacher should, not only know accurately, but should feel deeply.

A general criticism that can be offered against much teaching in many schools is that it is too exclusively intellectual. It is not too intellectual. Nothing can be too intellectual. Nor is it exclusively intellectual, strictly speaking, for nothing can be that way. The stream of consciousness is intellectual and emotional and volitional, and the student unity is functioning as a whole, but the emotional phases of this functioning should be speeded up, as we have seen, in all good teaching.

It is not enough to make lesson values real through the speeding up of intellectual phases of student functioning, but they must be made also attractive through the speeding up of the emotional phases of student functioning, if they are to be made effective through the speeding up of the *willing* phases of student functioning.

This speeding up of the emotional activities of the student may be accomplished by the teacher through the skillful presentation of the emotional ideas and situations of the teaching materials, as we have seen in a discussion of the story plan, and also through the appropriate expression of the emotions of the lesson characters and of the teacher's own emotions.

Emotions are expressed by means of the voice and by gesture, but chiefly by means of the face, which frequently, in the teaching of the unskilled teacher, contradicts positively what he says in words.

The expression of some of the most common emotions may be indicated as follows: (1) *Fear,* contraction of muscles, shrinking away from, and sometimes a pushing away with the hands; (2) *Anger,* frowning and a narrowing of the eyes, with redness or whiteness in face sometimes; (3) *Pain,* contraction about the eyes, with partial closing; (4) *Disgust,* drawing down of the corners of the mouth, with a turning away sometimes; (5) *Weariness,* relaxation of the whole body; (6) *Remorse,* approximately a combination of weariness and pain; (7) *Delight,* lighting up of the face, clapping of hands together, jumping up and down; (8) *Pleasure,* less strong than delight; (9) *Wonder,* gradual opening of the eyes and mouth; (10) *Surprise,* sudden opening of mouth and intaking of breath, with throwing up of hands sometimes; (11) *Indifference,* a raising of the eyebrows and a tossing of the head; (12) *Haughtiness,* a drawing up of the body and a looking down upon; (13) *Pride,* a throwing back of the head and slight contraction about the lips; (14) *Impatience,* a quick frowning and a stamping of the foot; (15) *Loneliness,* a relaxation of the features, with a far-away look in the eyes.

8. Gesture

In speaking, the teacher should make free and frequent use of gesture.

"Gesture embraces the various postures and motions of the body; as the head, shoulders, and trunk; the arms, hands, and fingers; the lower limbs and feet. It is the language of nature; and hence, like the expression of the countenance, is a universal language."

(1) GESTURES MUST BE FREE

The arm and hand must move through ample space, and the whole body must yield itself in harmony. The teacher should seek to avoid "short and strained gestures, with stiffness of the body, and doubtful or timid movements." Back of the gesture there must be confidence, boldness, a letting go of self.

Confidence and success in gesture can come only through a cultivation of a willingness to make mistakes, to appear ridiculous if need be, and through constant practice in connection with a study of the fundamental principles involved.

(2) GESTURES MUST BE TIMELY

The action in preparation must be so timed that the "stroke is made with that degree of force which suits the character of the sentiment and speaker, and occurs on the precise syllable to be enforced."

Timeliness is good articulation in gesture. In uttering the sentence, "There he goes," the pointing finger should be at the greatest distance from the body at precisely the same time the word "there" is heard.

If the pointing comes just before or just after the utterance of the word, attention is attracted

to the speaker and his awkwardness. And the result is the same if the gestures are "vague and sawing."

(3) GESTURES MUST BE APPROPRIATE

Gesture must be adapted to the situation and the sentiment in the teaching materials, and must seem to be natural, that it may not attract attention to itself, but, at the same time, may strengthen the impression.

Far from appropriate was the gesticulation of the minister who was accustomed to use only two gestures, and who said, "When the roll is called up yonder, I'll be there," pointing upward on the first syllable of "yonder," and downward on "there."

Gestures may be classified as follows: a. *Designative gestures,* which are "used for indicating or pointing out, and for discriminating between different objects." For example, in saying, "Thou art the man," point with the index finger on "Thou." In saying, "I refer the matter to these friends at my right," gesture on "friends" with the right hand supine, palm up. b. *Descriptive gestures,* which serve to describe objects and to represent numbers and space. For example, in saying, "The snow covered all the ground," gesture on "ground" with the outward sweep of the prone hand, palm down. c. *Assertive gestures,* which help to strengthen assertions. For example, in saying, "God must be obeyed," emphasize "must" by the stretching downward of the supine hand. d. *Indicative gestures,* which help to see clearly and to feel appropriately, as

placing the hand upon the head in distress, putting the finger upon the lips to enjoin silence, reaching the hands forward in supplication, dropping the head in shame, nodding the head in assent or salutation, bending the body forward in reverence, starting in terror, stamping in authority, clenching the hand in strong determination, the clenching of both hands in vehement declaration, the palms of the hands pressed together in adoration, the clasped hands in earnest entreaty, the folding of the hands in self-abasement, etc.

(4) GESTURES MUST BE GRACEFUL

If gestures are free, timely, and appropriate, they will be graceful, being characterized by facility, freedom, variety, and simplicity.

The little child is graceful in his gestures, and expresses himself naturally and appropriately, but, as he grows older, he is likely to become self-conscious and awkward, by reason of a wrong environment and a formal education, and then he must *learn* to speak properly, and to express effectively ideas and emotions with face and gestures.

It is not "natural" to the average teacher to be graceful and effective in gesture, and he will need to make it natural for himself by acquiring the fundamental principles and undergoing the necessary practice. This requires courage, determination, and persistence. It is well to practice in front of a mirror.

It is a mistake for a teacher not to make gestures at all through a lack of self-confidence. Practice will develop self-confidence.

9. Impersonation

In speaking, the teacher should have the courage to impersonate the characters in his teaching materials and in the stories and illustrations with which he seeks to make these effective.

Impersonation has been discussed in the chapter on story-telling, and need not be amplified here.

Sometimes a teacher is urged to "be himself," but that is exactly what he must not be, if his teaching is to be effective. He must be in turn every self involved in his teaching materials and teaching plan. The consistent and persistent practice of impersonation will largely solve the problem of the animation dynamic in teaching.

DISCUSSION

1. Observe critically the teaching of some good teacher, and note to what extent and in what respects his teaching is characterized by animation.
2. Observe critically the teaching of some less proficient teacher, and note to what extent his failure is due to lack of animation.
3. What element of animation is most lacking in much of the teaching of many teachers? Why?
4. What is the relation of the teacher's dignity to animation in teaching?
5. Suggest some ways in which the teacher may develop animation in his teaching.
6. What objection can be offered to the proposition that the teacher should seek to make teach-

ing values real, attractive, and effective in life by every means at his hand?

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Chapter IX

TEACHING EQUIPMENT DYNAMIC

Every teacher should have for his class a schoolroom, tastefully decorated, with comfortable seats, either desk chairs or chairs and table, rugs, blackboards, pictures, maps, museum of educational materials, and a library of reference books.

1. Room

The teacher needs for his class a schoolroom with four permanent, sound-proof walls, and solid hinged door opening into a corridor or into a larger assembly-room, and with plenty of light and ventilation.

Such a room is provided for the public school teacher as a matter of course, but, up to date, most teachers in the Sunday-school, or church school, are required to teach in the midst of a hubbub, with seven to seventeen classes meeting in the same room.

The explanation of this deplorable condition is to be found in an unreconstructed ecclesiasticism that fails to recognize the fact that pupils bring the same heads to church school that they take to public school, and that stubbornly refuses to convert the Sunday-school, or church school, or Bible

school, or Sabbath school, or whatever it may be called, into a genuine school, where religious values are made real, attractive, and effective in life.

A few of our churches have schoolrooms, and some real church school buildings, embodying the highest school ideals, are being erected here and there, in the various denominations, but the vast majority of our church school classes still are unprovided with classrooms, and many of these are in the larger, wealthier churches.

This scarcity of classrooms, therefore, cannot be attributed to lack of money, in most instances, but rather to lack of educational vision, and failure to sense the educational opportunity.

Every teacher, in the elementary grades as well as in the more advanced grades, needs a schoolroom for his class alone, for the fundamental, common-sense reason that all sights and sounds that come from any place outside his own class group become distractions and make it impossible for him to do his best teaching.

That these individual classrooms are practicable, both in the small school and the larger school, I have shown in "Planning Church Buildings," from which I quote the following:

"*It is possible for any church having a Sunday-school numbering three hundred or more to have individual classrooms as well as departmental assembly-rooms for practically the same amount of money that the assembly-rooms alone would cost.*

"This is true for the reason that it requires no more floor-space to care for a given number of

students in a department with individual classrooms and assembly-room than with assembly-room alone. Explanation of this fact lies in the further fact that each student requires only seven square feet for assembly purposes and only eight square feet for classroom purposes. The seven square feet for assembly and the eight square feet for class together make the fifteen square feet required when all the students of the department are handled in the one large room.

"The important fact then is, if the church is able to build at all for a given number of students in a given department, providing fifteen square feet to the student, this same space properly utilized will provide also individual classrooms as well as assembly-room.

"In other words, when the classes of a department are assembled in class around tables or in desk-chairs, in the one room without partitions, there must be left, between class and classes, room for the free movement of workers and students, and also there must be sufficient floor-space between classes to make possible a fair degree of removal of class noises from class noises.

"Now, when each class is assembled in an individual classroom, a student may be seated with his back against a wall, with another student in another class having his back to the same wall, and also there is no occasion for the moving about in the classroom of anybody outside the class.

"Thus eight square feet is all that is needed by each student in an individual classroom, but the same student needs fifteen square feet when his class is in the large room with other classes. And

for assembly purposes, during the departmental order of worship, in the departmental assembly-room, there is needed for chairs a little less space than in the large church auditorium, so that seven square feet for each student is quite sufficient. This allowance provides also for aisle and piano spaces.

"The general truth is: If the church is able to provide an assembly-room for a given department, then it can also provide classrooms, with the same floor-space and at practically the same cost."

2. Decorations

All classrooms, in their interior finish and trim, should express the best in expert ideals and practice, and the color scheme and decorations should be such as will develop in the pupils a sense of comfort and well-being.

Children especially are extremely sensitive to impressions, and "all rooms occupied by them should be so beautiful that they will reflect the simplicity, beauty, and sweetness of child-life."

The following is taken from "Standards," by George Earnest Merrill, in "Planning Church Buildings": "If north light, delicate tints of yellow and orange-yellow give an impression of warmth and light. Rooms having direct sunlight need the cooler and deeper tints of green, blue-green, and gray. As a rule, all the stronger tones of blue, and the intermediate hues to violet, are to be avoided. Red and all its immediate relatives should be excluded, because such colors are trying

to the eye. Knowing, then, whether the scheme of the room should be warm or cool, that is, whether the yellows or greens are to furnish the prevailing colors, the precise hue and value of color for walls and for ceiling may be determined. In general, avoid light absorbing colors, such as reds of all tones. Bright yellows, too, are more fatiguing than neutral qualities of green or blue. A light greenish gray, as near white as possible, if stippled to prevent reflection, will give a soft, restful effect. Antwerp blue and raw sienna, with white base, will give the proper tint.

"The color of the walls should harmonize with the woodwork either by analogy or by contrast. Suppose the finish be of oak. An examination of the polished wood will show that the general color of the surface is made up of irregular spots and lines of various colors, dull yellow, dull orange and brown, with many varieties of these. The colors which harmonize with these by analogy are tints of yellow and orange—in popular phrase, 'cream,' 'buff,' 'the wood colors,' 'tan,' and 'light brown.' Those which harmonize by contrast are the hues between blue and green—the 'green-grays,' 'light olive,' 'tea,' 'light robin's egg,' and the similar colors. The ceilings should be white or light tint to harmonize with walls.

"The color of the window shades should be the same as the room walls, but somewhat darker in tone. Shades should be of dense material or rendered largely opaque by the application of a tinted water-color wash. A white shade on roller fastened at the bottom of the window will serve

to temper the light on the level with and just above the students' eyes."

3. Seats

All pupils should be seated comfortably and conveniently, usually in chairs, which should correspond with the finish of the room and be in harmony with its color scheme.

Student chairs, with table-arm for writing, are desirable in all classes above the primary grades. "Where floor is covered with rugs or carpet, smooth 'metal' tips on chair legs make it easier to move chairs and lessen wear on floor cover. Rubber tips on chair legs lessen noise on bare floors."

Chairs should be of various heights, with at least two heights in each room. The following heights are given by Merrill: Cradle Roll, eight and ten inches; Beginners, ten and twelve inches; Primary, twelve, fourteen, and sixteen inches; Junior, sixteen and eighteen inches; Intermediate and others, eighteen inches.

4. Table

Each classroom should be provided with a table of suitable size and height.

In the elementary grades, the classroom table will need to be large enough to enable all the members of the class to work at it at the same time. A round table is preferred to a table with corners or with cut-out for teacher, for the reason that all the children can thus work most comfortably and

are able to look directly into the face of the teacher.

In the classes above the elementary grades, where desk chairs are provided for the students, the table will be only for the teacher.

Tables of various types and at various costs may be obtained from the school supply concerns. In some cases, it is desirable to have the tables made to order.

5. Rug

On every classroom floor, there should be a rug of suitable texture and of a color to harmonize with the color scheme of the room.

A rug is a valuable aid in education, in contributing to quiet and harmony and homelikeness. It assists in developing a sense of comfort and coziness and well-being. I once bought, for five dollars, a rug that had been used in a home, and put it upon the floor of a classroom in which I taught courses in religious education, and I have always felt that it was worth its weight in gold to my teaching.

Curtains at the windows are of similar value, and may be made of inexpensive materials.

The ordinary prison-like barrenness of many school rooms is conducive only to barrenness and boredom in teaching.

6. Blackboard

Each classroom should have a small blackboard, to be used by the teacher principally, and occasionally by a student.

Blackboards are unsightly, they absorb light, and they should therefore be placed as inconspicuously as possible. If built in, the blackboard should be covered with a curtain when not in use, or should be a disappearing blackboard, set into the wall and showing only doors or panels when not in use. Some teachers prefer a light-weight, portable blackboard.

Teaching in the church school is of such a nature that it is unnecessary to provide extensive blackboard wall-space, where all the members of the class may be writing at the same time.

7. Pictures

There should be a few well-selected, graded pictures on the walls of the classroom, and a variety of additional graded pictures for class use.

There are available suitable pictures, in great variety and of excellent quality, at a moderate cost. There is no longer excuse, in the church school, for dispensing with the invaluable aid of pictures in religious education.

8. Maps

Beginning with pupils about ten years of age, every classroom in the church school should have in it a set of biblical maps.

Maps quicken imagination, and assist in developing a sense of location and reality and perspective. There are available various kinds of usable relief, historical, political, and mechanical maps.

Oftentimes, it is advisable to direct the students

in the making of maps, as a vital part of the teacher-learner activity.

9. Library

The members of every church school class, above the primary department, should have easy access to a well-selected, graded library of books for reading and reference.

The principal of a grammar school said to me: "See all those books piled up there. They are not text-books, as you may think at first glance, but a new lot of reference books, for the use of the pupils in connection with their class-work. We do not teach text-book fashion in the public school these days, but project fashion, and a large part of the work of the pupils, in the working out of their projects and the solution of their problems, consists in the finding of and the reporting on facts in books; and, incidentally, they are being taught to appreciate books and to use them intelligently and with facility."

I said, "That is a great idea, and that is the sort of thing we must learn to do in our church schools. It is perfectly ridiculous to stick a mere 'quarterly' or a single text-book into the hands of a pupil and expect that anything worth while is going to come of it. Our pupils must be taught to love and use books by using them in connection with their regular lessons; and, through a supervised reading of these books, there must be developed in them genuine self-expression, creative thinking, and useful initiative. The pupil's read-

ing must assist the teacher in making religious values real, attractive, and effective in life."

10. Supplies

All classes in the church school should be provided with such supplies as will assist the teacher in making religious values real, attractive, and effective in life.

The following list is chiefly from Merrill: (1) *Cradle Roll.* Cradles, rocking chairs for adults, rocking chairs for children, lounge, playthings, pictures mounted on linen, cradle roll, record cards, membership certificates, promotion certificates, birthday cards, departmental stationery. (2) *Beginners.* Sand-table equipment; modeling materials; scrapbooks; models and objects, such as houses, church, dolls, camels, tent, rod and staff, water-jar; paper and pencils; crayolas; pictures to be mounted; paste, scissors, sticks, blocks, collection of seeds, leaves, nuts, wheat, corn, straw, twigs, flowers, and bird-nests. (3) *Primary.* Sand-table equipment; modeling materials; models and illustrative objects; scripture rolls and song rolls; supplies for handwork. (4) *Junior.* Sand-table equipment; modeling materials; models and objects; memory-drill charts; selected printed mottoes; extra Bibles; song-books; writing materials. (5) *Intermediate.* Charts; mottoes; stereoscopes and stereographs; extra Bibles; song-books; writing materials. (6) *Senior.* Charts; extra Bibles; song-books; writing materials. (7) *Young People.* Bibles, song-books,

writing materials. (8) *Adults.* Bibles, songbooks, writing materials.

DISCUSSION

1. Give at least five reasons why a church should not expect its teachers to make phychological bricks without pedagogical straw. Suggest at least five ways in which money may be procured for adequate educational equipment for the church school.

2. Try to visit at least five church school classrooms, and make a careful survey of the furnishings and equipment.

3. Visit some church school and sit through the teaching of a lesson in a class that has not a room of its own, and take note of the interfering distractions.

4. Evaluate the following statement copied from "Planning Church Buildings":

"Any partitions that lift, roll, fold, or slide are undesirable, for the following reasons: (1) *They are inadequate.* They exclude distracting sounds only in part, and do not provide that degree of separation which is essential to the best results in both assembly-work and class-work. (2) *They are expensive.* They cost more than permanent partitions and solid doors, and they do not conserve floor-space, as some have thought. (3) *They are unsightly.* They violate the fundamental laws of esthetics and therefore make impossible attractive room-finishings and wall-decorations. (4) *They are troublesome.* They must be moved at

least twice every week, and sometimes their manipulation is quite difficult. When they 'stick,' they cause hilarity among the younger students, and develop an 'atmosphere' unfavorable to religious education. (5) *They are anti-educational.* They are not found in good public school buildings, and they must be eliminated in church school buildings."

5. Evaluate the following from "The Educational Task of the Local Church," by William Clayton Bower:

"Secular education has followed the scientific method. Religious education has developed along philanthropic and empirical lines. As a result of the neglect of scientific educational methods the Sunday-school has failed to develop into an efficient educational institution. Its work was carried on in buildings whose architecture was designed for worship or hearing sermons en masse and which furnish physical conditions extremely unfavorable for teaching."

6. Evaluate the following from "The New Program of Religious Education," by George Herbert Betts:

"Possibly the most immediately obvious evidence of the church's failure to realize the importance of religious education is seen in the architecture of its church buildings. It is evident, of course, that the church structure has been built for adults. The central aspect is an audience room, a place for grown-ups to listen to preaching. When the adults have been taken care of, there may be some Sunday-school rooms provided—as a supplement or an afterthought to the main plan of the

building. But even these are usually highly insufficient in number and capacity, and inadequate for their purpose.

"If the church ever becomes a true *teaching* institution, centering its best efforts on serving its children instead of selfishly looking out for its adults; if those of us who are in charge shall refuse to take the best seats in the synagogue for ourselves regardless of the helpless little ones; if we really go at it to set a child in our midst as the goal of our church effort, then the church architects and building committees will need to study their problems anew. When this day comes, as please God it will come before a great while, these architects and builders can learn much by going to the public schools and studying their architecture. Here the purpose is first of all to provide for *teaching,* though, the assembly (audience) room is not omitted from the scheme. The result is a highly effective working plant for the development of the whole life of the pupil."

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Chapter X

TEACHING PREPARATION DYNAMIC

In addition to his general preparation for teaching, the teacher in the church school should master the facts of his lesson materials, taking due account of their literary form and historical setting, interpreting them in the light of the best scholarship, with a vivid sense of their reality, discerning their significance for his students, and developing an adequate teaching plan.

1. Facts

In his lesson preparation, the teacher should master thoroughly the facts of his lesson materials.

The honest teacher will diligently and intelligently seek to ascertain what is said in the text itself, before undertaking to make any applications of truth.

The lesson materials are embodied in language, and, in the use of biblical materials, it is the teacher's first duty and task and privilege to discern the meanings which the inspired authors intended to convey.

The language in which most of the Old Testament originally was written, more than two thousand years ago, was Hebrew, and the language in

which most of the New Testament originally was written, nearly two thousand years ago, was Greek.

The Bible language therefore is either Hebrew or Greek. Hence the teacher who insists on a literalism that presents the Bible only in the "Bible language" must stick to Hebrew and Greek.

Practically, the "Bible language" for any teacher or student is the language which he speaks and understands best. The King James Version of the Bible does not contain the "Bible language" for the English-speaking teacher of today except in part.

It is the English of more than three hundred years ago, and it needs a great deal of translating to make it intelligible now, for, "owing to the natural growth of the English language itself, many words in the Authorized Version have become obsolete, and several have completely changed their meaning during the past three hundred years."

The King James Version of the Bible was written in the simplest and best English of the time in which it was produced, and, though it was objected to then on the ground that its English was not so beautiful and expressive as in preceding versions and that it was a changing of the "Bible language," it made its way, and has had a remarkable career of usefulness.

Now it needs to be superseded by a thoroughgoing revision in the still more beautiful and more expressive English of our day, embodying valuable additional information now made available by textual and literary scholars.

We have as yet no such version of the whole Bible that is generally used, but there are a number of helpful newer versions of the Old Testament, and several of the New Testament that are extensively used, such as those of Moffat and of Weymouth, and the "Twentieth Century New Testament."

The teacher who uses the best versions obtainable, and consults the best commentaries, will not follow the King James Version in its teaching that the twelve apostles were "ignorant," in the sense in which we now use the term, or that Joseph wore a coat of many colors, or that it is wrong to "take thought" for the morrow.

2. Literature

In his lesson preparation, the teacher should take due account of the literary form in which the teaching materials are presented.

If you will note the reading of the Ninety-first Psalm from the King James Version by the average reader, you will observe that he represents the psalmist as saying, in the first two verses, that there are four gods.

He reads the passage as if it were prose, whereas it is poetry. In the first verse—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"—we have an example of synonymous parallelism, one type of Hebrew poetry, a couplet wherein the second part says the same thing that has been said in the first part, but in slightly different language, in order to make it more impressive and effective.

It is the same one God in both parts, "Most High" and "Almighty," and it is the same one place of safety, "secret place" and "shadow."

In the second verse—"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust"—we have another synonymous parallelism, "Lord" and "God" being the same and also identical with "Most High" and "Almighty."

The two verses taken together constitute an example of double synonymous parallelism, and present a wonderfully beautiful and marvelously expressive statement of safety in God.

Bible truth comes to us as the greatest literature of history, in many books by many writers, and it is surpassingly varied and rich in its forms of literature, containing prose and poetry, the dramatic and the didactic, the historical and the hortatory, lyrics and love stories, odes and orations, epics and epistles, essays and elegies, proverbs and parables, songs and sermons, riddles and rhapsodies.

Always, the teacher must ask himself regarding his lesson material, "What is the literary form employed here?"

One of the results of this method of procedure will be that the teacher will be enabled to distinguish between the literal and the figurative. One may be as true as the other, and both may be made to teach error instead of truth.

The teacher of a class of Intermediate girls in a church school had as a lesson the healing of the blind man as recorded in the eighth chapter of Mark, and, at the close of the school, she asked me the question, "What do you think it means

in today's lesson where it is said that Jesus laid his hands upon the eyes of the blind man twice?" I was going to answer that it probably was an expression of sympathy and a means of assisting the man into an apprehension of the spiritual through the physical, but she did not wait for me to answer. She said, "I have just been explaining to my girls that it signifies the two works of grace, first conversion, and then sanctification." Then I said, "No, it signifies two marriages. The first touching signifies the first time a man is married—he has his eyes partly opened. And the second touching signifies the second time this man gets married—he has his eyes fully open now and sees clearly."

This interpretation, of course, was perfectly absurd, but no more so than hers, and was intended to bring home to her the fallacy of interpreting a literal statement figuratively or of interpreting any verse of Scripture apart from its historical setting and the teaching of the whole Bible. This teacher had not learned that the Bible is full enough of rich spiritual meaning, without thus forcing a spiritual meaning out of a plain statement of fact, and that usually the most natural and evident meaning of a passage is the correct one.

3. History

In his lesson preparation, the teacher should take into consideration the historical setting of his lesson materials.

Consider the author's original environment.

When did he write, to whom did he write, what was the occasion of his writing, and what was the immediate result of his writing? If the words were spoken before they were written, under what circumstances were they spoken? Were they used in teaching before they were written? Are these written words in effect the classroom notes of a great religious teacher? The answer to this last question would be "yes" in the case of the Book of Amos, for instance.

Consider also the relative value of the passage of Scripture under consideration. Not all portions of the Bible are to be studied or used alike. Some portions have a greater practical value than others. Jesus recognized this fact in his use of the Old Testament, using some portions more than others in his teaching, and not using some portions of it at all, so far as the records go.

There are some selections of Scripture that appear again and again in our church school lessons, and others that have not been used in any of the lessons, either Uniform or graded. Most Christians use some portions of Scripture more than other portions.

Moreover, the text always should be studied in the light of the context. Very frequently a verse or statement in the Bible taken alone, without regard to its connection, does not mean anything; and, if the teacher insists on making it mean something, it is likely to be the wrong thing.

Through such wrong method of interpretation, it has come about that the most absurd of faiths has its "proof-texts," and that, through this "wresting" of Scripture, one may defend the

sins of his individual life, of his denomination, of his political party, of his organization.

4. Meaning

In lesson preparation, the teacher should interpret his teaching materials in the light of the best scholarship.

One of the greatest obstacles in the way of effective teaching is the teacher's "I think." A teacher has no moral right to "think" about his lesson materials, in the church school, until he has taken the trouble to find out what the scholars *say*. After he has done this, he can begin to "think."

A teacher said to me, "I never read commentaries. I read the Bible for myself, and simply accept what it says." "Yes," I said, "but what does it say? We need the help of the biblical scholars in order to find out what it actually does say, instead of guessing at its meanings."

Another teacher said, "I never read books about the Bible; I simply read the Bible itself, and trust the Holy Spirit to reveal its meanings to me." "It is all right," I said, "to read the Bible itself and to trust in the guidance of the Holy Spirit, but a teacher also should believe that the Holy Spirit guides other Bible students, as well as himself, and that the Holy Spirit will guide him through patient, prayerful study on the part of the great scholars of the ages, the results of which are available to him in standard commentaries, in Bible maps and dictionaries, and in single volumes on the various phases of Bible study."

5. Reality

In lesson preparation, the teacher should seek to develop in himself a vivid sense of the reality of his lesson materials.

After supplementing the facts found in the text with those drawn from history and geography and archæology, the teacher should look at pictures that depict the scenes, and consciously speed up imagination in his mental functioning, until he is in effect back there as an eye-witness.

Thus the skeleton of fact takes on for him the flesh and form and features and movement of reality, and thus alone can he make any sort of adequate preparation for teaching.

6. Significance

In lesson preparation, the teacher should seek to discern the significance of his teaching materials for his students.

Herein is involved the finding of the teaching unit, which involves an understanding of the students, growing out of a study of genetic, social and religious psychology and a sympathetic first-hand study of his class as a group and as individuals, that he may be able to present solutions of life problems growing out of actual life situations, as already has been indicated in another chapter.

Somewhat akin to this teaching unit idea, is the suggestion of Prof. Samuel Chester Parker, in his chapter on organizing the subject matter in the elementary public schools, in "General Methods of Teaching in Elementary Schools."

His suggestion involves dealing with the "whole situation," and, in part, is as follows: "Subject matter should be organized around certain *large meaningful topics or projects,* instead of consisting of isolated encyclopedic details. In teaching geography, instead of the old crazy quilt idea, the aim is to assist the pupils to gain vivid pictures of great regions of related activities. Large topics give meaningful, generalized knowledge, widely useful. Each large topic is treated intensively as a project, becoming for the class a project in investigation, discussion, description, and illustration. For example, the treatment of lumber will involve (1) A study of the values of forests, (2) making of maps of national forests, (3) writing of letters to national bureau of forestry, (4) study of the names of forests, (5) coloring of great forests on maps, (6) collecting specimens of wood, (7) collecting magazine articles and pictures having to do with lumber, (8) contrasting the logging and lumber camps of the North with those of the South, (9) study of important lumber shipping centers, (10) making of lumber books, and (11) writing of compositions on the 'National Forests.' "

7. Plan

In lesson preparation, the teacher should seek to develop an adequate teaching plan in order to make real, attractive, and effective his teaching unit.

This suggestion already has been developed and illustrated with plans based chiefly upon biblical

material, but it may be well to add some plans for handling other types of material.

In a university class of public school teachers, I presented this teaching unit idea, and asked the members of the class to assist me in finding out whether or not it would work out in the teaching of various grammar school and high school subjects, and I present here a few of the reports, without comment, for consideration and evaluation by the reader.

One member of the class reported on a *lesson in arithmetic,* as follows:

"In and of itself arithmetic seems to me to have a great many ultimate aims which should be consciously in the mind of the teacher, such as those which have to do with ideals of accuracy, truthfulness, honesty, neatness, economy, industry, in addition to the developing of certain desirable skills.

"I believe that the teacher can so vitalize the teaching of this subject that it will be both interesting and immediately helpful to the children.

"I wish to report in this paper on a first lesson in 'interest.' Necessarily a great many mistakes were made by the pupils in this subject. My teaching unit for the first day was a lesson in helpfulness—*we should help those who make mistakes.* I assisted the pupils in helping one another to find and correct mistakes. On the following day, I had some reports from pupils on instances of helping others out of mistakes.

"In teaching a lesson in 'addition,' my teaching unit was *honesty refuses to profit by the mistakes of others.* My method involved the telling

of the story of a bank cashier who, by mistake, gave out fifteen dollars for a ten-dollar check, to a patron, who returned five dollars, and the development and application of the principle involved in the situation."

A second member of the class reported on a *lesson in reading.*

"In teaching 'The Pony Engine,' I undertook to develop a right attitude toward hard tasks, my teaching unit was *we should be willing to undertake the hard thing.*

"In presenting this lesson, I used a miner's lamp and a picture of the coal car in the text. The pupils were allowed to read the lesson silently and then to tell the story in their own words. After this, the story was read aloud, discussed, and dramatized. In impersonating the car and the engines, these became real to the pupils. They reacted to the attitude of indifference (too busy to help) and to the attitude of selfishness (unwilling to try to help) as opposed to the cheerful helper, the pony engine, who said, 'I think I can. At any rate I will try. Hitch on!'

"The children came to fairly love that little engine, who had tackled a job that looked too big, who would not give up, who made his task easier by constantly saying, 'I think I can, I think I can,' who reached the top of the hill, who made happy the little coal car and the people who needed the coal, and who went away happily saying, 'I thought I could, I thought I could, I thought I could.'

"My story-telling, memory gem, nature work,

and drawing all were correlated with the reading lesson."

A third member of the class reported on a *lesson in plane geometry.*

"In teaching plane geometry, the teacher should seek to relate each new idea to the pupil's life, to exhibit evidence of its use and to suggest ways in which he may himself make use of it, either in game construction or in accomplishing some aim, or project, to which he has given his interest.

"In teaching the theorem, 'In any right triangle, the square of the hypotenuse is equal to the sum of the squares of the legs,' I indicated its practical uses, in addition to the usual study of proof process and problems relating to the theorem, as follows: (1) Its use in laying off base-ball, basket-ball, and tennis courts; (2) its use in calculating the size of fields, or plots of ground, or in dividing land; (3) its use in calculating distances from one geographical point to another. My teaching unit was *we ought to do things in the most efficient way.*"

Among the other teaching units reported by members of this class were the following:

"Lesson material from American Literature, James Russell Lowell's poem, 'The Vision of Sir Launfal.' Teaching unit, *it is important to seek opportunities for service close at hand.*"

"Lesson material from a first book in geography. Topic, 'Sand.' Teaching unit, *we should appreciate and make the best use of the soil.*"

"Lesson material from a course in civics. General theme, 'Law of Persons.' Specific topic, 'Contracts of an Infant.' My teaching unit had to

do with developing an appreciation of and a right attitude toward childhood, and was, specifically, *we should coöperate with others in protecting children from unscrupulous adults.*"

"Lesson material, a fifth grade lesson in United States History. Topic, 'John Laurens at Savannah and Yorktown.' Teaching unit, *the faithful performance of every duty is of great importance.*"

"Lesson material, a seventh grade lesson in United States History. Topic, 'The Founding of Rhode Island.' My teaching unit was a lesson in religious tolerance, with the aim of developing an ideal of social conduct, and was, specifically, *we should respect the religious opinions of others.*"

DISCUSSION

1. What version of the New Testament do you like best, and why?
2. What is to you the most beautiful piece of literature in the Bible, and why?
3. How would you classify the Book of Amos as literature, and why?
4. How would you classify the Book of Genesis as literature, and why?
5. How would you classify the Book of Revelation as literature, and why?
6. What is to you the most helpful passage in the Bible, and why? Indicate specifically in what ways this passage has helped you. Ask this same question of a number of other individuals and compare the results thus obtained.

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